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Jacob's Well

Early English Text Society.

Jacob's Well,

AN ENGLISH TREATISE ON THE CLEANSING
OF MAN'S CONSCIENCE.

*EDITED FROM THE UNIQUE MS. ABOUT 1440 A.D.
IN SALISBURY CATHEDRAL,*

BY

DR. ARTHUR BRANDEIS.

PART I.

LONDON.

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M DCCC

THE

PREFACE.

THE first mention of the present work was made by Dr. F. J. Furnivall in the *Academy* of August 27, 1892, where that indefatigable searcher for literary relics gave a short account of the unique MS. which he had just seen, for the first time, in the library of Salisbury Cathedral. He also printed a few extracts, containing descriptions of several implements, whose names are now scarcely used in written language, though they may still survive as technical terms or provincial expressions. Among them, *skeet* (p. 168) claimed a special interest, as giving the probable etymon of a name so highly esteemed among scholars and students of English¹.

At the same time, Dr. Furnivall pointed out the extreme quaintness of the work, whose strange allegorical form and good fifteenth-century prose may well account for its publication.

The title of the book² refers to John iv. 6. It was a frequent practice among writers of theological allegories to take a simile or *figure*, as they call it, from the Scripture, and to set it in motion, as it were, by expanding it into a sort of allegorical action, and giving it a forced interpretation, which they may already have found in the gloss³. As an earlier instance of such a proceeding,

¹ The 'skeet' is still quoted in nautical dictionaries as a kind of 'long scoop used to wet the sides of a ship to prevent their splitting by the heat of the sun.' *The Marine Dictionary*, by Falconer-Burley (1830), on plate xix, gives us the picture of a skeet which still fairly corresponds to the description of our book.

² The right Latin spelling is *Fons Jacob*, not *Jacobi*, as it appears on the back of the modern binding of our MS.

³ Compare the interpretation of the pool Bethesda on p. 224.

we may quote the homily entitled *Sawles Warde*, which was suggested by Matt. xxiv. 43¹.

The allegory of Jacob's Well, which is punctiliously worked-out throughout the book, treats of a pit full of oozy water and mire, representing the sinful body of man. That pit is to be cleansed by degrees with the different implements used by well-cleansers, till it becomes a fit receptacle of the limpid water of Grace. According to the author's scheme, put forth in his first chapter, the troubled water of the Great Curse must be removed from the pit, till we reach the mire of deadly sin beneath, which requires the utmost exertion to be cast out with skeet and skavel, shovel and spade and pickax, every corner, nay, every foot and inch of it. Then we come to the firm ground of the Seven Virtues, in which there are seven water-springs, the gifts of the Holy Ghost. But to prevent curse and sin from re-entering the pit, the five water-gates, *i. e.* the five senses, must be shut against temptation. When all this is done, we may think of curbing our well with stones, *i. e.* the works of Faith. And then, Our Lord may rest at the well, and the Samaritan woman, man's soul, will refresh him with the water of Grace. And after death, our soul will climb up to heaven by the ladder of Charity.

Neither the matter nor the form of the book is original or novel. *Jacob's Well* belongs to that numerous class of manuals, in prose and verse, whose object it was to condense the whole penitential lore of the time into a code for the use of laymen or clerical persons. Though their ancestry was already very profuse in the first part of the fifteenth century—we need only mention the *Ayenbite of Inwit*, *Prick of Conscience*, *Handlyng Synne*, &c., down to Chaucer's *Parson's Tale*, most of which are either directly or indirectly derived from *Le Somme des Vices et de Vertues*, by Frère Lorens—their name seems about that period to have become legion. So we are told even by a contemporary, the translator of the *Horologium Sapientiae*, who says²: 'per beþ so manye bokes 7 tretees of vyces and vertues 7 of dyverse doctrynes, þat þis schort lyfe schalle rapere have anende of anye manne þanne he maye owþere studye or rede hem.'

¹ See E. E. T. S., xxix. p. 245 (ed. by Dr. R. Morris), and ten Brink, *Englische Literaturgeschichte*, i. p. 255.

² *Anglia*, vol. x. p. 328, 22.

Jacob's Well is, perhaps, one of the most voluminous of those treatises, as it fills above 200 closely written, four-columned leaves of a folio volume. The matter is treated very exhaustively, but, as the abundant quotations show, with little originality. The disposition of the matter does not materially differ from the type set up by Frère Lorens. After an introductory chapter, the book opens with a compilation of the articles of excommunication (chaps. ii-ix), collected from Canon Law¹ and from councils held on English soil. Then, after a chapter on penance and confession, follow the Seven Deadly Sins (chaps. xi-xxiv), exactly after the order in Chaucer's *Parson's Tale*. But while in the *Parson's Tale* each sin is immediately followed by its 'remedy,' i. e. the respective virtue, *Jacob's Well* (like the *Ayenbite*) first treats all the sins,

¹ It may, perhaps, be convenient for readers to find a short account of the parts of the *Corpus Juris Canonici*, and to know the difference between the old and new methods of quoting the canons.

The *Corpus Juris Canonici* consists:—

(1) Of the *Decretum Gratiani* in three parts, the first of which includes 101 *distinctiones*, the second 36 *causae*. Each *causa* is divided into *quaestiones*, each *quaestio* into *canones* or *capitula*.

The first part is now generally quoted thus: capit. 10. distinct. 56 (p. 161, note 2), while our text quotes dist. lvj. *diuulgatum est*, the last words meaning the beginning of the chapter or canon.

The second part is now quoted: cap. 29. C. 17. qu. 4 (p. 27, note 1), and after the old method: xvii. q. iv. *Si quis suadente*, the last words standing again instead of the number of chapter.

Now the third *quaestio* of *Causa* 33 contains the treatise *de poenitentia*, which again has seven *distinctiones*, quoted like this: Cap. 30. Dist. 3. *de poenitentia* (p. 73, note 1), formerly quoted: de pe. di. iii. *de iniuriis*.

The third part of the *Decretum Gratiani* is divided into five *distinctiones*, quoted after the heading of the first section *de consecratione*, thus: cap. 24. Dist. 5. *de consecratione* (p. 106, note 1), in our MS. *de cons. di. v. non mediocriter*.

(2) *Decretales Gregorii IX*, or *Breviarium extravagantium* (i. e. canonum vagantium extra *Decretum Gratiani*) consisting of five books quoted: cap. 19. X (scil. extra) *de senten. excommun.* 2. (book) 19. (title), formerly ex. *de sen. ex., Tua nos* (p. 17, note 2).

(3) *Liber Sextus*, meant as an appendix to the five books of *Extravagants* of Pope Gregory, and itself divided into five books, and these into titles, quoted: cap. 13. *de electione* in Vito. 1. 6 (p. 28, note 9), formerly, ex. *de electione, Generali*, libro vj.

(4) *Clementinae* (i. e. constitutiones) quoted: Clem. 2. *de poenis*, 5. 8 (p. 28, note 3), formerly, ex. *de pe. c. Multorum* in cle.

These are the four main parts of the canons carrying legal power. Besides, there are collections from later periods, e. g. the *Extravagantes Communes* (see p. 27, note 10), but these are without binding force.

and then teaches the reader how to arrive at the Seven Virtues, which in their turn afford the Seven Gifts of the Holy Ghost (chaps. xxxvii–lxiii). If, in *Jacob's Well*, the Articles of the Faith, the Ten Commandments, the Sacraments and the Works of Mercy form the conclusion (chaps. lxvi–lxxxix), while in the *Ayenbitt* they are placed at its beginning, the difference is to be attributed to the allegorical scheme which had to be pursued throughout the *Well* book.

Except for the quaintness of the form, *Jacob's Well*—with the triteness of its matter, with all its enumerations, divisions and subdivisions—may sometimes seem rather tiresome reading, though many a page is well worth the antiquary's attention, illustrative as it is of fifteenth-century customs and manners. Page 105, l. 23 *c. g.*, gives an interesting list of the sports and pastimes of the period, some of which still want a satisfactory explanation. Perhaps readers will help me to ascertain what kind of amusements *sterackys* (pp. 105, l. 25; 291, l. 17) were, or what games were those performed by clowns in *pleying at þe spore, at þe bene, at þe cat* (p. 134, l. 24). On the same page (134) we find a list of disreputable crafts—*crafts of foly*, the author calls them—in which jugglers and clowns, heralds-at-arms, professional champions, and executioners, range with sham cripples, beggars and prostitutes. The description of No. 4, the *lacchedrawerys*, a sort of begging intruders, is in itself a perfect little picture.

The work is divided into ninety-five chapters, or rather sermons, which seem to have been delivered day by day within the short space of *þis hool tweyne monythys and more*, as the author says in the beginning of his last chapter (xcv). It is difficult to say to what kind of congregation they were originally directed. The auditors are addressed as *freendys* and *syres*, though the preacher sometimes uses them rather roughly in reproving their behaviour in church, or their greediness (pp. 115/8, 141/20). The similes, too, many of which seem to have sprung from the preacher's own fancy, are of a taste which could scarcely have pleased even what the fifteenth century might have called good company. Take, for instance, the passage (p. 263) where he compares the doings of flatterers to the meeting of two dogs in the street, or the state of an unshriven soul to a shirt worn all the year round without washing (185/27). All this, taken side by side with the detailed

rendering of the tithing regulations for farmers (pp. 37-40; the regulations for merchants and craftsmen are treated in a few lines), would induce us to guess at a rustic audience.

This opinion is strengthened when we consider the selection and the style of the short stories and anecdotes attached to the end of each chapter, probably with an intention to rouse the interest of the congregation or to make up for the dulness of the sermon. Though the collection of stories worked into our MS. must be reserved for special research, we may at least point out its principal sources. They are Jacques de Vitry, Cæsarius Heisterbacensis, the *Vite Patrum*, *The Miracles of the Holy Vergin*, and *The Golden Legend*. Some of the stories are given without any reference. The translations are very unequal. While some of them do not even attempt to cover the Latin constructions (cf. the story on p. 192), there are others whose English is very readable. Where the author took a real interest in the story, he seems to have retold it freely, without too anxiously sticking to his Latin original. Such stories are those of Thaïs (p. 22), of the Faithful Friends (88), of the Young Canon and the Jewess (177), of the King who never Laughed (220), of the Nun Beatrix (271), and others. The story on p. 138 claims our attention for its metrical rendering of Psalm xxxv.

As in most theological treatises, the author completely vanishes behind his work. As far as I can see, there is no allusion to his rank or order, though his personal opinion, which peeps out here and there, seems to point at a parish priest or parson of the Chaucerian type. As a strict Roman Catholic he, of course, denounces heretics and lollards (pp. 19/1 and 59/26). But on the other hand, he frankly discloses the abuses of the Church and her members, when he comes to discuss simony (p. 126/30), or tells the story of the fishmonger, from whom three baskets, Truth, Charity, and Mercy, were stolen, and could nowhere be discovered, not even in the palaces of the pope or the cardinals, of bishops or prelates, or in the houses of friars (chap. xcv).

On the whole, our author seems to have been a well-read man for his time. His quotations are taken, not only from the Bible and the glosses, from Chrysostomus and Thomas Aquinas, but even from less known fathers, like Algrinus (p. 7), or Waterton (p. 168). He is well versed in Canon Law and in the decrees of councils,

especially those held in England. He has studied the historical and scientific authorities of his age, he quotes from Higden's *Polychronicon* (p. 117), and from Bartholomew's *Treatise on the Properties of Things* (p. 90)¹.

Still, we may observe that he was only in a moderate degree what Chaucer's Parson calls *textuel*; for not only are many of the references misquoted, but the quotations themselves are sometimes given in a strangely mutilated form (cf. p. 250, line 13, and note 4).

Hardly more than about the author's person can be said about his home. In the absence of external tests we might, in an earlier period than that to which our treatise apparently belongs, recur to the indications which the author's language yields. But the London dialect having so generally been accepted as the literary language of the fifteenth century, we are deprived of this means as well. Even the slight Kentish colouring of our text is of little help, if we remember how readily Kentish forms entered Chaucer's verses whenever they were suggested by the rhyme². Moreover, the character of our MS. proving that we have not the author's own hand before us, we are still left in doubt whether forms like *felnes* (7/11), *melle* (148/25), *herne* (corner, 9/16), *meende* (285/14, 290/32), *heve* (for *hyve*=hive, 142/11), *keen* (cows, 305/5), or *meke* (for *make*, 182/3), *gresse* (for *grass*, 214/23), are to be ascribed to the author, to the author's source, or merely to the scribe.

The only thing we can state with any degree of certainty is, the time about which our MS. was written, and consequently the *terminus ad quem* the work must have been completed. The *Catalogue of the Library of the Cathedral Church of Salisbury* (London, 1880), of which the part containing the MSS. was prepared by Sir E. (then Mr.) Maunde Thompson, gives (on p. 21) the following account of our MS.:—

‘No. 103 (No. 174 in old catalogue).

Vellum and paper; 10½ × 7½ inches. 233 ff. xv. century.

¹ It has been impossible for the editor to look out all the quotations; he tried at least to ascertain the authors and works from which they have been taken. But even there his endeavours were sometimes in vain (cf. p. 205/17, 22).

² Cp. Skeat, *The Works of G. Chaucer*, vol. vi. General Introduction, § 17, p. xxiii.

An index added at the end. Four fly leaves at the beginning from an Antiphonal, xiii. century; and two at the end from a Gradual, xv. century.

Owner's name f. 2, John Sheward, xvii. century ¹.

As is stated above, the MS. is written on vellum and paper, the vellum being only used (as usual) for wrapping the paper quires. The bulk of the MS. contains eleven quires, each consisting of sixteen paper leaves wrapped in a sheet of vellum outside, and protected alike inside to strengthen the sewing. So each quire, as a rule, is made up of twenty leaves, except the eighth and eleventh: the former contains eighteen paper and three vellum leaves, the first vellum leaf has been substituted by a sheet of paper. The text runs on uninjured. The eleventh quire once consisted of twelve paper and four vellum leaves, thirteen of which are covered with writing. Of the remaining blank, one paper leaf is torn out. The last leaves of the quires are marked with catch-words written on the lower margin, some of which have been more or less injured by the knife of the binder. To the MS. is annexed a quire consisting wholly of paper (ff. 220-231), which contains an alphabetical subject-index. The MS. is paginated throughout (ff. 1-231), one leaf only being left out, which we have marked 18*.

Though watermarks are not, in general, regarded as perfectly safe tests to go by in ascertaining the age of a MS., we still think it expedient to state what little we could compile on the watermarks used in our MS. The list will be given in the order in which the watermarks successively appear in the quires, and a reference will be added to each, pointing to watermarks either identical or similar, as recorded in the following works and collections:—

Midoux et Matton, *Étude sur les filigranes des papiers*. Paris, 1868.

S. Leigh Sotheby, *Principia Typographica*. 3 vols. 1858.

— *The Original Tracings of Watermarks of the Block-books*. 1 vol.

— *Drawings of Watermarks*. 2 vols.

— *Specimens of Paper with Watermarks, fourteenth and fifteenth centuries*. 6 vols.

¹ The inscription runs thus: *John Sheward god blesse thee, Amen*. As the preface to the catalogue states that, with one exception, 'the MSS. have all been in the possession of the Dean and Chapter not less than 400 years,' it seems doubtful whether *Sheward*, written in a seventeenth-century hand, is really the name of a possessor.

S. Leigh Sotheby, *Iconology of Watermarks*. 3 vols.¹

C. M. Briquet, *Papiers et Filigranes des Archives de Gênes*. 1154-1700.

LIST OF WATERMARKS OCCURRING IN THE MS. OF JACOB'S WELL.

- A. *Flower of the Pome-granate between the leaves*. Midoux et Matton, No. 393, Laon, 1443.
- B. *Pair of Scissors*. Only little differing from Briquet's Nos. 80, 81; years 1452-1458.
- C. *The three Mounts or Hills with Cross*. Called by Midoux and Matton 'Un Gonfanon' No. 428. Laon, 1443. This mark is traced back by Sotheby as far as the '80 and '90 of the fourteenth century.
- D. *A Goat or Chamois (?)*.
- E. *Fleur-de-lis over the Dolphin*. Sotheby (*Principia Typographica*, vol. iii. p. 39) fixes its date about 1430. Found at Lincoln Cathedral in the MS. collection of R. Thornton who died about 1450. MS. A, i-xvii.
- F. *Head of the Goat or Capricorn*. With considerable differences found in Sotheby's Drawings, vol. i. Date fixed between 1436-1438.
- G. *Mitre with Fleur-de-lis (?)*.
- H. *Grape of thirty-two small oblong berries and one large and round one*. Comes very near one in Sotheby's Drawings, from the Accounts of Texel, 1443. Among Sotheby's specimens of papers there is a sheet bearing exactly the same mark, but not dated. Midoux has a similar mark among the 'filigranes du midi de la France,' dated 1453.
- I. *Ox with head turned in front*. Similar mark in Midoux, dated 'midi de la France, 1453.' Sotheby's Drawings contain a mark with the date 1456. This watermark occurs only on the sheets used for the subject-index.

The marks A to H are distributed among the eleven quires as follows:—

Quire I: 5 A, 1 B, 2 C. Quire II: 7 A, 1 C. Quire III: 8 A. Quire IV: 2 A, 6 D. Quire V: 5 D, 3 E. Quire VI: 7 C, 1 E. Quire VII: 4 C, 1 D, 3 F. Quire VIII: 6 C, 3 D. Quire IX: 4 G, 4 H. Quire X: 8 H. Quire XI: 6 H.

The dates fixed for the watermarks are—A 1443, B 1452, C 1443, D (?), E 1430, F 1436-1438, G (?), H 1443, I 1453. Consequently, the *terminus a quo*, resulting from the evidence of the watermarks, may be stated about 1440 for the bulk of the MS., and 1450 for the Index.

Pretty nearly the same conclusions are arrived at, if we examine the different hands which have worked at the MS. The bulk is written by the same hand from beginning to end, a distinct writing which only very seldom assumes a careless character.

¹ The four works last mentioned are collections of original drawings preserved in the British Museum.

Sometimes a few words are misplaced by an aberration of the eye to preceding or following lines, which shows that our MS. is not the original. Where omissions occur, they are generally easily restored. They have been marked by brackets. Corrupted passages are rare: instances will be found on pp. 143 and 292.

The leaves are covered with four columns apiece, two on either side. The period to which the handwriting belongs has been estimated, by Mr. Warner of the British Museum, between 1440 and 1450. The main part of the subject-index, according to the same authority, was written about 1470. Besides these two hands, the first of which also began the list of chapter-headings on fol. 5, we may discern two more. One that finished the list of headings, added the side-notes and wrote part of the subject-index; the other, which tried to restore some of the side-notes that had been cut off by the binder. The MS. has been bound twice at least. First, when the side-notes were injured, and then, in the present cover of ornamented Russia, in the year 1821, as we learn from a pencil-note on f. 5^b.

The definitive judgement on the age of the MS. may be pronounced as follows: The space of time encompassed by the dates of watermarks is 1430 to 1453, most of the sheets showing marks about 1445. Considering the handwriting, its date may be fixed about the years 1445 to 1455. Now, the MS. not being an original, we may say that in all probability the work was composed in the first quarter of the fifteenth century.

This is about all the editor has to say for the present. And after having expressed his thanks to all that have helped him on in his work, he may wind up with the wish Dr. Furnivall once wrote to him: may this book excite as much interest in the members of the Early English Text Society as it did in him and me.

A. B.

GÖRZ, AUSTRIA,
December, 1899.

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¹ The headings are written in black, the numbers following in red.

² The statements of this and the preceding items are not quite correct. The *exhortacio* occupies the second chapter only, while the three following chapters (3, 4, 5) are devoted to the enumeration of the articles of excommunication.

³ The red figures of this column are partly vanished. In the text, chap. 38 has the title: 'De humilitate & timore filiali.'

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Deo gracias.

Quere tabulas istius libri subsequenter in fine libri.

JACOB'S WELL

*Capitulum primum*¹.

[Fol. 6 a.]

Qualiter de puteo concupiscencie fit fons Jacob².

A ⁴W HANN a man of craft wyll werkyn ony gret werk, pat askyth long labour, dyscretly he ymagyth & castyth be-forn in his herte how he wyll makyn it, & endyn it. Per-fore, sires, I purpose here-after gostly to makyn a gret ^{Sirs, my purpose is to make a deep well of a shallow pit;} werk, pat is, of a schelde pytt to makyn a depe welle. And ⁸ pis may noȝt be don wyth-oute long labour, but it muste haue manye a day werk, er it be endyd & made. I suppose lxxxix. dayes & v. it muste be in werkyng³.

But now, pis day, I wyl begynne to caste pis werk how it ^{and this is my scheme: the pit} schal be wrouȝt. pis pytt is pi body, pat is clepyd be ^{your body, has no natural} doctourys þe pytt of lust. pis pytt is so schelde of kynde þat ^{source of grace,} it hath no kyndely spryng to receyve þe watyr of grace. But ^{but it has five entrances, your senses,} pis pytt, pi body, hath v. entrees, pat arn pi v. bodyly wyttes: ¹⁶ pi syzt, þin heryng, pi smellyng, pi mowth, pi towchyng. Be pise v. entrees þe stremys of watyr, pat is, þe artycles of þe ^{open to the streams of the} gret curse, entryn ofte tymes in-to pi pytt, as *Jeremie*⁴ seyth, ^{gret curse.} 'deth entryth in ȝow be ȝoure v. wyndowys. Mors intrauit

¹ The heads of the chapters, as well as the initials, are red. The Latin quotations and the proper names are, as a rule, underlined with red ink. Some later hand has subdivided every chapter by means of letters A, B, C, &c. put in the margin, and different hands have added side-notes, most of them in Latin. The former will be found in the margin, the latter among the foot-notes.

² Cf. John iv. 6, and p. 185, 20.

³ Corresponding to the ninety-four chapters following.

⁴ Jer. ix. 21. The Vulgate reads: *ascendit mors per fenestras nostras*; and accordingly, the authorized English version has: *our windows*. But both the Wycliffe versions have the reading: *ȝoure windowes*, as it is in our text.

per fenestras vestras. pe dedly watyr of curse entryth 3ou be
 3oure v. wyttes. 3oure soule, in pis pytt of corrupte watyr,
 nedyth to cry in-to god: '*Saluum me fac, domine, quoniam*
intrauerunt aque vsque ad animam meam'.¹ Saue me, pou god, 4
 fro drenchyng, for watrys of cursyng han entryd my pytt to my
 soule. what pise watris of cursyng be, & how it muste be
 cast out of 3oure pytt with a scope of penaunce, pis schal be
 my labour to teche 3ou here-after. 8

I will teach you
 hereafter how
 to cast out this
 water of the
 curse.

But below this
 water, there is
 a deep ooze,
 the seven
 deadly sins,

But 3it, vnder pis watyr in 3oure pytt, whan pe watyr is 10
 scopyd out, is deep wose be-nethe, pat is, pe vij. dedly synnes,
 in whiche pe soule styketh sumtyme so faste pat he may nozt
 out, but schulde peryssche. Abacuc ij.² '*ve illi qui congregat*
contra se lutum.' wo to hym pat gaderyth in his pyt of his
 body azens his soule³ pe wose of dedly synne, for he hath gret
 nede to seyn wyth David⁴: '*Eripe me de luto, vt non infigar*!'
 lord, deliuere me out of pis wose of dedly synnes, pat I styke 16
 nozt perin to be peryssched! My werk & labour schal be to
 tellyn what is pis wose of pe vij. dedly synnes, & how 3e schul
 caste out pis wose, first wyth a skeet of contricyoun, and after
 wyth a skauell of confessioun, and panne schouelyn out clene 20
 pe crummys, wyth pe schouele of satisfaccoun.

which must be
 cast out, with
 the 'skeet' of
 contrition, the
 'skauell' of con-
 fession, and the
 shovel of satis-
 faction.

And then, the
 five watergates,
 your senses,
 must be stopp'd.

3it, whanne 3oure pytt is scowryd clene fro pe watyr of curs,
 & fro pe wose of dedly synnes, pe v. watyrgatys, pat is, 3oure
 v. wyttes, muste be stoppyd, pat pe watyr of pe grete curs and 24
 pe wose of dedly synnes entre nozt in-to 3oure pytt agen.

Moreover, your
 pit must be dug
 deeper in per-
 fection, with a
 spade of clean-
 ness,

More-ouer, be-cause pi pytt is nozt depe in perfeccoun, but
 schelde in frelte and in febylnes, it muste be dolvyn deppere
 wyth pe spade of cleunnesse, and pere-wyth castyn out pe sande 28
 & pe grauel pat lay vnder pe wose of synne, pat is, all pe
 circumstancys of synne; and panne delve down, wyth pe spade of
 clennessse, depe in pe ground of vertewys, contrarye to pe vij.
 dedly synnes, tyl pou fynde vij. sprynges of watyr of grace, pat 32
 is, vij. 3iftes of pe holy gost. And panne pi welle is depe
 ynow in perfeccoun for to springe watyr of grace.

till you find the
 seven springs of
 grace, the gifts
 of the Holy
 Ghost.

¹ Ps. lxxviii. 2.

² Hab. ii. 6. Vulgate reads *aggravat*.

³ MS. *body* crossed.

⁴ Ps. lxxviii. 15.

But panne | leuell pi ground of pi welle be-nethe, wyth pe [Fol. 6 b.]
 leuell of equitye, and panne ley in pe welle by-nethe pe courblys Then, level your
 of pe artycles of pe feyth. panne take sande, pat is, mynde of well with equity;
 4 3oure synne, take watyr of weeping here-to & lyim brent in lay down the
 fyir, pat is, crist, whyzt as chalk, wyth-outyn synne, brent corbels, viz. the
 in his passioune, wyth fyir of tribulacyoun; haue hym in pi articles of the
 mynde, wyth brenning loue for pi lyme, and take mynde of faith, take
 8 pi synne for pi sand, & medle hem to-gedere wyth watyr of memory of your
 wepyng, and late pis be thy mortere. panne sette pi lyne, sin for sand,
 pat is, truthe, and perby, vp-on pe curblys of pi feyth, ley pi tears for water,
 mortere & pe stonys of pe werkys of pi feyth. burning love of
 Christ for lime,
 and mix it for
 mortar;
 and by the
 plumb line of
 truth, set the
 stones, the
 works of faith.

¶ Whanne pi welle is pus made wyth lyme & ston, pi soule Now, to climb
 13 muste haue a laddere to styin vp by, out of pi depe welle in-to up to heaven,
 heuen. pe laddere muste be charyte. pe o syde is love to god, your soul must
 pe oþer syde is loue to man. pe nethyr stake is dreed of pe have a ladder,
 16 doom, pe ouyr stake is hope of blysse. pis laddere of loue muste charity.
 haue x. stakys, pat is, kepyng of pe x. comannmentes. Pis
 laddere of loue muste haue xiiij. stakys mo, pat arn, vij. dedys
 of mercy bodyly & vij. dedys of mercy gostly, & mo stakys, pat
 20 arn, prayynges & thankynges to god and prayerys. an-oþer stake
 in 3oure laddere of loue muste be pe gretynge of oure lady, pat is,
 3oure Aue maria. pe vij. heyest stakys in 3oure laddere of loue
 muste be vij. peticyouns in 3oure Pater noster.

¶ whanne 3oure welle is made & 3oure laddere, 3e muste haue And to draw up
 25 a wyndas, & a roop, & a bokett, to drawyn vp watyr to drynke, water from the
 be-cause 3oure welle is so deep. 'Neque in quo haurias habes, well, you want a
 & puteus altus est.' Johannes iiij.¹ [pe] wyndas muste be pi windlass, mind,
 28 mynde to turnyn pat abowtyn, vpward & dounward. pe roop a rope, belief,
 muste be pi beleue; as pi welle is depe, pat muste be so long
 pat it reche to helle, to erthe, & to heuen. pi bokett muste be and a bucket,
 gostly desyre to all goodnes. drawe vp pis bokett of desyre fro desire of all
 32 all euyll to all goodnes, wyth pe roop of trewe beleue, and loken goodnes;
 pi roop be threhold to-gedere in on, in feyth, hope, & charyte. and the rope be
 And, be pe wyndas of pi mynde, wyth pis roop made my3ty threhold, twined
 thre lynkes, schal be turnyd vp pe bokett of pi desyre in of faith, hope,
 and charity.

¹ John iv. 11.

goodnes, fylled wyth watyr of grace, to contemplacyoun in heuenly thinges, in whiche contemplacyoun þou schalt, in þe bokett of desyre, drinke þi fylle of þe sweet watyr of grace. þer-fore seyth crist¹: 'Blyssed are þey þat hungryn & þrysten 4 after goodnesse, for þey schul be fylled,' þat is, wyth watyr of grace. þer-fore, 3e schul drawe watrys, in² ioye, of þe wellys of 3oure saveoure, þat is, of 3oure bodyis, þat arn þe wellys of 6 god. 'Haurietis aquas in gaudio de fontibus saluatoris.' 8 Ysaie xij.³

This work will I do in ninety-four days.

Now haue I ymagyd and cast aff myn hool werk of þis welle; which I schal laboure to 3ou lxxxix. dayes and v., ere it be performyd. Be þis schewyd now, be-fore 3e schuff knowe & 12 vnderstonde here-aftyr bettre what I mene, whanne I schewe more of þis werk. lokyth in þe begynnyng of euery werk þat 3e do, how it schal be perfourmyd, & what schall be þe ende!

In beginning a work, bethink it well!

I rede in gestis Alexandri⁴:

16

[King Alexander's Precious Stone.]

A jewel was presented to Alexander that could be outweighed by nothing:

[Fol. 7 a.]

but a little dust cast upon it, made it light.

All wondered, but one said to the king: This shows what you are; mighty, while alive,

but less than the least, when covered with earth in your grave.

A ston *precious* was sent for a present to Kyng Alysaundre. ¶ whanne þis smal *precious* ston was leyd in a scole, it was so heuy, þat nothing, leyd in þe oper scole, were it neuere so heuy, myzte 20 weyin it vp. But | whanne þere was cast on þat ston in þe scole a lytel powdyr and duste of erthe, þe lyztest thyng þat myzt be leyd in þe oper skole, weyid it vp. þe wyse men wyth kyng Alysaundre wondryd on þis mervayle. but oon of þe wysest seyde 24 to Alysaundre: 'þis ston schewyth what 3e are. 3e weyin now in meynys hertys, in dreed of 3oure myzt, more þan aff þe world, for aff þe world dare nozt wythstonde 3ou. But in þise werkys of 3oure mygt, thynke on þe ende! þat, whanne a lytel poudyr 28 of erthe is cast on 3ou in 3oure graue, 3e schul be lesse dred þan þe leste persone, and lest of pryce of aff þe world!'

Friends, in beginning a work,

Ryght so, frendys, in þe begynnyng of 3oure werkys, be þei 6

¹ Matt. v. 6.

² Corr. in MS. above the line for *of* which has been erased.

³ Is. xii. 3.

⁴ MS. '*narratio*' in margin.

neuere so depe in worschepe in þe scole of þoure lyif, þat þe
 kunnyng & þe werkys of ony oper may noȝt be lychē, þat alle
 men þou dredyn, & worschepyn, & mowe noȝt wythstande þou; ȝit
 4 thynke of deth! whanne erthe is full þoure mowth, þanne þe think of death!
 poorest beggere lyvyngē is more in body of pryce þan ȝe.
 late þus þe wyndas of þoure mynde turnyn downward to thynken
 of deth, and, in þe roop of þoure beleue, seeth þe doom & peynys
 8 of helle to þe dampnyd, & þe mede of blysse to þe sauȝd! Think of the
doom, and the
pains of hell!
Be humble,
 þanne, þe boket of þoure desyre schal bowyn in lownes, &
 receyvin watyr of dreed in god, & be drawyn vp fro synne to
 penaunce be hope of mercy, & reysed vp be love to vertewys. and you shall
have grace and
joy!
 12 þanne, of þoure bokett of desyre ȝe schul drynke, here watyr of
 grace, and in þoure ende þe swete wyne of ioȝe! Ad quod nos
 perducatur &c.

Capitulum Secundum.

Exhortacio contra articulos sentencie excommuni-
 cacionis maioris.

16

3 YF þou haue a pytt or a welle þat is depe wyth corrupt
 watyr, stynkyngē & infecte, of which watyr ȝif þou drynke,
 or vse, þou schalt be enpoysonyd; þe nedȝth, for saluacyoun of
 20 þi lyif, to scope out þat corrupte watyr. þis pytt is þi body, þe
 which is clepyd þe pytt of lustys, *secundum doctorem Abuile*¹.
 þe watyr of þi pytt is þe grete curs. example: Stoppe a
 scharpe streem rennyng of watyr in o place, & it brestȝth out, As a stream
stopped in one
place, overflows
another;
 24 & entryth in-to an-oper place. Ryȝt so, þowȝ þe sentence of
 þe gret curs is stoppyd out of o man, be dreed of god, be resoun,
 or be techyng of goddys woord, or be good conscyens, it entryth so the sentence
of the curse
taken from one
man, enters
another;
 in-to an-oper man, be malyce & wyckȝdnes. ffor þe more þe

¹ Abuile is a form of Abbeville (Lat. Abbatisvilla), and the surname of the writer who is better known as Cardinal John Algrinus or Halgrinus, Archbishop of Besançon, the author of sermons, and the annotator of the commentary to the Song of Songs by Thomas Cisterciensis (cf. Migne, Patr. Lat. tom. 206).

and as the sea
stirred by the
wind, breaks
through the
dikes; so the
cursed man, the
more he is re-
proved, the
sooner he turns
to sin again;

and as an inun-
dation drowns
the ground;

[Fol. 7 b.]

so the curse of
the church
destroys the
soul of man.

The flood of the
deluge flowed all
over the hills;
so the great
curse reaches
the proud and
the rich, as well
as the poor.

watyr in þe se is styred wyth þe wynde, þe more it flowyth,
& brekyth out, ouer þe se-wallys in-to dyuerse placys. Ryȝt
so, þe more þe cursed man is styred wyth þe wynd of goddys
woord, & wyth þe wynd of teching & of reprovyng, þe more 4
ofte tymes þe watyr of þe grete curs wyth þe stremys of his
articles, be malice & wyckydnesse, entryth¹ in-to hym. he may
seye with þe psalmystre: 'Torrentes iniquitatis conturbauerunt
me².' þise stremys of wyckydnesse, þat is, þe artycles of þe grete 8
curse, haue turbelyd me. whanne þe watyr of þe se flowyth
heyzere, & be his stremys brekyth ouer þe se-walles in-to þe
lowe grou(n)d, þanne drenchyth þe watyr þat grounde. Ryȝt so,
whanne þe watyr of þe gret curs, wyth onye of his stremys, þat 12
is, wyth ony of his artycles, flowyth out of holy cherche, & be þe
entre of malyce & wyckydnes, brekyth in-to hym þat is lowe
& depe in synne, þanne þe sentence of þat curs drenchyth
hym, & perysschyth his soule. perfore nedyth hym to crye 16
wyth þe psalmystre³: 'Saluum me fac, deus, quoniam intraue-
runt aque vsque ad animam meam!' Saue me, þou lord god,
for⁴ watrys of cursynges haue entryd my soule! 'libera me de
profundis aquarum⁵!' delyuere me, lord, fro þe depe watrys of 20
cursys! 'Non me demergat tempestas⁶ aque, neque vrgeat
super me puteus os suum⁷,' þat þe tempestys of þe watrys of
cursys drenche me noȝt, ne þat þe pyt of lustys, wyth his
mowth of temptacyoun, drenche noȝt my soule. 24

þe watyr of noes flood was so depe & hegh, þat it flowyd
abouyn ony hyll in erthe, & drenchyd al þe world, saaf a fewe
soulys. Ryȝt so, þis watyr & þis flood of þe gret curs
flowyth hyȝe in-to þe hylles of prowde & ryche folk. Ps.⁸ 28
'Montes gurgis aquarum transijt.' þe swelwe of watrys of
cursynges flowyth in-to the hylles of proude & ryche men. þise
watyr of curs ouerflowyth þanne þe valleys of poore folk.

¹ MS. entryth entryth.

² Ps. xvii. 5.

³ Ps. lxxviii. 2.

⁴ fro erased in MS. and corr. in the margin.

⁵ Ps. lxxviii. 15.

⁶ Omitted in MS. and added in margin, & being cut off by the binder.

⁷ Ps. lxxviii. 16.

⁸ This quotation is not from the Psalms, but from Habakkuk iii. 1.

Ps.¹ 'Adaquauit eos velut in abbisso multa.' ffor vnethis is pere hy3e ne lowe þat dredyth to be drenchyd in pere watyr of curs.

Whanne a flood of reyn or of oper stremys of watyr come in-to

4 a pytt, & alwey abydeþ pere-in styll, þat pytt waxith depe A pit which is never scooped out, grows deep; wyth watyr. Ryzt so, þat persone in whom euermore entryth

þe stremys of curs, þat arn, þe articlys of þe sentencys, is depe in curse. Ps.² 'Stetit vnda fluens, & congregatae sunt abbissi.'

8 ffor whanne þe watyr of curs euermore flowyth in, & is nozt so the man is deep in curse who is never absolved. voyded out, þat man is depe in curs. Ps.³ 'In me multitudo

sonitus aquarum.' He may sey: In me is multitude of soundyng of watrys of cursynges. 'In fluminibus iratus es,

12 domine, in fluminibus furor tuus⁴.' þou lord god art wroth in pise flodys of þis gret curs, in pise flodys is þi felnes of wratthe. þe dowfe of noes schyp fonde no drye place to As Noah's dove returned to the ark; restyn him on, for þe watyr was so depe; þerfore he turnyd

16 a3en to þe schyp. Ryzt so, whanne þe holy 3ost may nozt so the Holy Ghost, if he cannot rest in man, returns to the church! restyn in hym þat is depe in watyr of curse, he turnyth away fro hym to þe schip of holy cherch, þat is, to alle god folk þat arn in grace. 'Quia in maliuolam (sic!) animam non intro-

20 ibit sapientia⁵.' In-to a malycyous soule in curs schal entre no wysdom of þe holy gost. þe cursyd man may sey þus wyth þe Ps. 'Veni in altitudinem maris, & tempestas demersit me.'

I am come in-to þe depe of þe se of þe gret curse, & þe tempest

24 þerof hath drenchyd me.

3if þou feist in-to a depe pytt, & schuldyst be dronchyn, If thou hadst fallen into a pit, but þou were holpyn, and oon holpe þe out, & savyd þi lyif, þou were myche bonde to louyn him, & nozt to hatyn him.

28 And also, 3if þou were blynd, & wentyst be þe weye to þat or hadst come towards one, in blindness, thou wouldst be much beholden to love him who saved thee. pyt warde, and schuldyst falle pere-in, & peryssche, but þou were led þerfro; 3if oon led þe fro þat peryle of deth, þou were myche beholde to loue hym al þi lyve after. þe depe pytt is þe

32 depe sentens of þe grete curs. þou art blynde in ignoraunce, & seest nozt, ne knowyst nozt þe watyr of þis pytt, þat is for

¹ Ps. lxxvii. 15.

² Not from Psalms, but from Exod. xv. 8.

³ Ps. lxxvi. 18.

⁴ Hab. iii. 8.

⁵ Sap. i. 4.

⁶ Ps. lxxviii. 3.

[Fol. 8 a.]

So, if the priest
teaches thee the
articles, and
warns thee, of
the great curse,
thou shouldst
love him all
thy life.

to saye, þou art a layman, & knowyst noȝt þe artycles of þe
sentencys, & art falle þere-in, & seest noȝt þe peryles, but
schuldest perysche in soule endlesly in deth | of helle, ȝif þi
gostly fadyr besye hym in gostly techyng to warne þe of þe 4
peryles þat þou art in, & helpe þe in-as-mychē as he may, for
to drawe þe wyth his good counseyl out of þat pyt of curs. þou
awȝtyst noȝt to hatyn þi curate, but þou awȝtyst for to louyn hym
al þi lyif. And awȝtyst gretly to desyre to heryn his warnyng 8
& his teching, þat þe lyif of þi soule myȝt be sauȝd. þowȝ þou
be noȝt fallyn in þis pytt of þe gret curs, ȝit happely þou art so
blynd in vnknowyng, þat, ȝif þis artycles of sentence were noȝt
schewyd to þe, þou schuldest vnwarly fallyn þere-in & peryssche. 12
Myche art þou þanne beholde to þi curate þat schewyth to þe þo
artycles of þe curs, wyth his warnyng & his teching, for to drawe
þe fro þat perlyous (sic) pytt of curs þat þou fallst noȝt þere-in.

Therefore, when
I show you the
articles of the
sentence here-
after, be not
wroth, but glad!
And if you are
guilty, amend;
and if guiltless,
beware!

þerfore, whanne I schewe to ȝou an-oþer day þe artycles of þe 16
sentencys, beeth noȝt euylȝ payed wyth me, but beth glad to
here hem. and ȝif ȝe fele ȝou gylty in hem, ȝerne amende ȝou
wyth perfyȝt penaunce, þat ȝe peryssche noȝt in soule. And
ȝif ȝe fynde ȝou vngylty in hem, beth ware & kepe ȝou þerfro; 20
for ȝif ȝe dyed gylty wyth-oute repentaunce in ony of þo artycles,
but ȝoure soule come aȝen to ȝoure body be goddys grace, & dede
penaunce; þowȝ oure lady, alle aungellys, & seyntys togedere
knelynge, prayed for ȝou, ȝe schulde be damnyd be þe ryghtwys- 24
nes of god. ffor god schal ȝelde euery man after his werkys in
his ende. as he is foundyn in his deth, so schal he be demyd!

For God shall
reward everyone
after his doings.

As a sword
severs the soul
from the body,

so the curse
severs God from
men,

ffor as a swerd, smytyng a dedly stroke, departyth þe soule fro þe
body, & sleeth þat persone whom he so dedly woundyȝt; Ryȝt 28
so, þe swerd of holy cherche, þat is, þe sentence of þe grete curs
in ony of his artycles, smyteth & sleeth hem þat ben gylty
þere-in; for it departyth god fro hem, þat is þe lyif of here soule,
as a swerd departyth þe body fro þe soule of hem þat he dedly 32
woundyȝt. and so þei ben dede, & alle here werkys/ for þei
be departyd fro god & alle sayntes/ departyd fro þe helpe of
þe passioun & þe deth of crist/ fro alle þe sacramentys and
suffragys of holy cherch/ and whil þey ben in þat plyȝt/ þei 36

and they are
dead, and all
their works,

schul neuere haue part of cristen mannys prayere in heuen ne for ever!
 in erthe! as wytnessyth seynt Austyn, whom þe lawe rehersyth,
 xj. q. iij. '*christianus*'. Alle þat ben gylty in þe artycles of þe
 4 sentence, tyl þei come to amendement, þei be cursyd in slepyng,
 in wakyng, in stondyng, in syttyng, in going, in lyggyng, in
 spekyng, in silence, in etyng, in drynkyng, & in all here werk-
 yng. In þis cursyng, who-so deye vnrepentaunt, schal haue
 8 a dredeful ende!

¶

[*The Vision of Clerk Ode's Man.*]

Example². I fynde in a tale de gestis anglorum þat þere Ode, a rich
 was a clerk of gret astate, þat hyȝt Ode, but he was cursed in clerk, fell sick.
 12 his werkys, noȝt dreedyng þe censure of holy cherche. he lay
 syke, & sente his man to lundon for lechecraft. His man, be þe His man going
 weye, wente wyȝl, & nyȝt com | vp-on hym. he myȝte fynde [Fol. 8 b.] to London for
 non herberwe but in an old forlatyn cote. þus he lay in an medical advice.
 16 herne. þat nyȝt his mayster deyd. At mydnyȝt, feendys lost his way,
 comyn in-to þat cote þere þe man restyd in þe herne, & in þe and found
 mydflore þey sett a brennyng chayre, in whiche here kyng as shelter in a de-
 prince of feendys sate on hyȝe. A-forȝn hym was brouȝt forth, serted cottage.
 20 wyȝh opere feendys, þe soule of Ode, mayster of þat man rest- There he saw
 ynge in þe herne of þat hows. þat man, seing þo feendys & þe his master being
 soule of his mayster Ode in þe feendys hondys, was sore adred. tortured by
 þat soule of Ode, brouȝt in an yren leep all glowynge as fyir, fiends.
 24 cryed horribely for peyne. þe kyng deuyl seyde to hym:
 'Ode, þou hast lovyd wel ese & reste, tendyrnesse to lyn & For his love of
 to gon in softe & delycat beddyng & clothyng, & in swete bathys, ease,
 & to slepe longe in bedde. þerfore þou schalt now tendyrly
 28 ben bathed & wasschyd!' þe feend dede hym be bathyd, & he was bathed
 boyled, & sodyn, in pycche & oyle all sethyng ouer þe fyir. þe in boiling pitch,
 soule roryd for peyne as a feend, & seyde: 'Acursyd be fadyr, that for pain, he
 þat me begat, & modyr, þat me conceuyd & bare³, þat euere cursed his father
 and mother.

¹ The quotations from the Corpus Juris Canonici will be given in the modern form, with the page of A. L. Richter and A. Friedberg's edition (Leipsic 1879), put in brackets, as thus: cap. 32. Causa 11. quæstio 3 [i. 653].

² MS. in margin: '*narracio de gestis anglorum.*'

³ MS. in margin: '*maledixit patri & matri.*'

For sleeping
and 'jangling'
in church,

he was roasted
on a gridiron,

and he re-
nounced chris-
tianity.

And for having
been a glutton
and drunkard,

he was made to
drink molten
metal, and he
cursed God and
the Saints.

[Fol. 9 a.]

brouzt me forth, to be in pis plyzt!' þe mayster deuyl seyde
to hym: 'þou schalt ȝit speke better, er þou go! Be-cause þou
ley softe in þi bed, & sleepe in tyme of þi goddys seruise, & euere-
more were iangelyng in cherche & in processyous¹, þerfore þou 4
schalt lȳn on a softe bed!' he made hym be leyd on a brennyng
grydeſſ ouer brennyng wylde fyir. þus he was rostyd wyth
brennyng bremston, wyth blowyng vnder of bel[wes]. whanne
he was al for-rostyð, fryed, & scaldyd, & þus for-brent, he roryd 8
as a deuyl for peyne, & seyde: 'I forsake my cristendañ, I for-
sake all holy cherche, & alle þe sacramentys²! allas, þat euere
I was baptyssed, & toke any sacrament, to be þus forpeyned!' 12
þe mayster feend seyde to hym: 'Ode, þou hast ben slowe to
heryn goddys seruise, of euyl wyll to heryn goddys woord, & as
a fals cristen man, brokyn þe comaundmentys of þi god. þou
hast be redy to hyndere holy cherche, & redy to falle in-to þe
artycles of þe gret curse; þerfore art þou þus rostyð. for þou 16
art falsere in þi cristen lawe to þi god þan hethyñ men þat
neuere toke cristendañ. Ode, ȝit schalt þou speke better! þou
hast be a glotoun & drunkelewe³, & out of mesure louyd dely-
cacyes & lustys of þi flesh. and þou louedyst no scharpenesse 20
of penaunce. þou woldyst noȝt forsake þi synne, ne þi cursed
werkys. þerfore, after þin hete, þou hast thyrst; þerfore, þou
schalt drynke!' he made hym drynke reed brennyng metal
moltyn, tyl it ran out of his nose, eyzin, & erys. þanne seyde 24
Ode: 'Cursed be god in heuen⁴, þat euere he made me, þat
euere he browzt me forth, þat euere he bouzte me wyth his
blood, for to suffre þis peyne! I curse hym/ I forsake hym/
I forsake al þe mede of his passiouñ & of his deth!/ I curse, 28
& I forsake marie, his modyr!/ I curse, & I forsake alle þe
seyntys!/ I curse, & I forsake, al þe helpe of prayerys/ & al þe
helpe & mede of gode werkys in heuen & in | erthe!' In þis

¹ MS. in margin: 'mollicies et dormicio in tempore domini: seruitij & garulacio in ecclesia & processione.'

² MS. in margin: 'relinquo cristianitatem & ecclesiam & sacramenta.'

³ MS. in margin: 'glotoun & drunkelewe.'

⁴ MS. in margin: 'maledictus deus.'

drynk & in pise woordys, he turnyd al blak lyche þe feend. Then he turned all black, and the master-fiend kissed him as one of his,
 þanne þe mayster feend kyssed him, & seyde: 'Ode now art
 þou oure freend & oon of vs. þerfore, þou schalt dwelle wyth
 4 vs, & be rewardyd for þi synne þat þou hast don to vs, & for
 iangelyng in goddys seruise.' þe ground openyd, þe feendys
 prewe him down to þe pytt of helle, þe erthe closyd azen. þe and threw him down into hell.
 feendys vanyssched away. þe servaunt of Ode went hom azen,
 8 & fonde his mayster deed & blak as psych.

þerfore, þou man & womman þat heryst þe woord of god wyth Therefore be-ware of the peril of sin,
 þin erys, be ware of þe peryle of þi synne & of þe articles of þe
 gret curs! for ȝif þou dredyst hem noȝt, ne wylt noȝt lefe hem,
 12 but dyest wyth-oute repentauns, þou schalt be bathyd, as Ode
 was, in brennyng psych & oyle! þou schalt be rostyd and fryed
 in þe fyr of helle! þou schalt drynken reed byglyng metal!
 þou schalt be lyche þe feend! And as a woodman in frenesy
 16 forsakyth & dyspyseth his god, so þou, for peyne, schalt in malyce
 forsake þi baptem, þi fadyr, þi modyr, & al holy chereh, wyth
 alle here sacramentys! þou schalt forsake þi god, oure lady, &
 alle seyntyng! þou schalt be lyche þe feend! þou schalt be
 20 drenchyd in þe pytt of helle, as þe cursyd man Ode was, ȝif
 þou be gylty in þe grete curs, & deye wyth-oute repentaunce!
 Whanne þi curat schewyth to þe þe artycles of þe curse, go noȝt
 out of þe cherche, tyl þey be schewyd, for no cause, but here hem and hear the articles of the great curse!
 24 wyth full wyll. & ȝif þou be gylty in hem, be sory in herte, &
 loue þi fadyr, þat warnyth þe of þat peryle. & afterward to þi
 confessour be schrevyn þere-of, & make amendys be þe counseyl
 of þi confessour. and þanne schalt þou be blyssed, þere before
 28 þou were cursyd; and þanne schalt þou be goddys chyld, þere
 before þou were þe deuelys chyld; þanne schalt þou be saued,
 & come to blysse, þere before þou were in þe weye of dampna-
 cyoun, and schuldyst a gon to helle! þus þou mayst
 32 be chaungyd, ȝif þou wylt. Ps.¹ 'Hec mutacio dextere
 excelsi.'

¹ Ps. lxxvi. 11.

[*The Contrite Scholar of Paris.*]

A scholar of
Paris

was so sorry for
his sins, that in
confession, his
voice failed.
The prior bade
him write them
down.

With the scroll,
the prior went
to ask an abbot's
counsel,

but there the
writing had
vanished from
the scroll,

[Fol. 9 b.]

and the scholar's
sins were for-
given.

Therefore, hear
the articles of
the curse,

confess,

Example¹. Cesarius dicit: A scolere of paryse dede hor-
ryble synnes, & was a cursed lyuere, & durst noȝt for schame
be schreunȝ perof longe tyme. At þe laste, thurgh grace of god, 4
he tooke sorwe in herte so myche, þat his sorwe ouercom his
schame. he wente to schryvyn hym to þe priour of seynt
victouris. but in his schryfte he hadde swyche sorwe, syȝhynges,
& sobbynges in þe throte, & terys in þe eyȝin, þat his voys 8
fayled, & he myȝt speke no woord. þe pryour bad hym go &
wryte his synnes, & schewe hem to hym wretyn. he wente
& wrote hem, & comm aȝen to þe priour, & no woord myȝt he
speke to þe pryour, for wepyng & sobbyng. þanne to þe priour 12
he took þe scrowe, wretyn wyth his synnes. þe priour redde
hem. þei were so grete, þat þe priour askyd him leue to schewe
þat scrowe wyth his synnes to an-oper wysere man, to askyn
hym counseyl be leve of þe scolere. In presens of þe priour, 16
an-oper man, an Abbot, lokyd on þe scrowe, & seyde to þe
priour: 'here is wretyn ryȝt nouȝt.' þe priour seyde to þe
abbot: 'þis ȝunge man wrote here-inne his synnes, & I redde
hem in þis same scrowe; but now I se þat god, of his mercy, 20
hath forȝouyn þis scolere his cursed synnes,² for his grete sorwe
& penaunce. And in tokne þereof, | his synnes are don out of
þis lettere be goddys grace.' þe Abbot & þe priour toȝydere
seydin to þe scolere þat god had voydyd his synnes out of þat 24
lettere, in counfortyng him þat his synnes ben forgeuyn. þanne
wente þe clerk hom blyssed, þat be-forn was cursyd, and after-
ward led a blyssed lyif in-to his ende. And þanne he wente
vnto þe blysse of heuen. 28

Ryȝt so, whanne þe articles of þe curs be schewyd before ȝou,
goth noȝt away, but pacyently heryth hem, and ȝif ȝe be vngylti,
beth ware, & fleeth hem, and ȝif ȝe be gylty, be sory in herte,
& dredyth hem, & loughȝ ȝoure curate, þat warnyȝh ȝou of ȝoure 32
peryles! and ȝerne, wyth full sorwe of herte, beeth schreunȝ,

¹ MS. in margin: '*Exemplum cesarij.*'

² MS. | synnes | cursed.

& makyth amendys, be þe cou(n)seyll of ȝoure confessour ! And and amend !
 panne, as þis clerk, ȝe schal be chaungyd fro curs to blysse,
 fro synne to grace, fro peyne to ioye ! Ad quod nos perducatur
 4 &c.

Capitulum Tercium.

Sentencie.

AP8PE oper day, I tolde ȝou in general þat ȝour body is a pyt of The articles of the curse
 lustys, and þe grete curse is pere-in as a corrupt watyr.
 but þis day & opere dayes folwyng, I schal telle ȝou in specyal
 þe stremys of þe watyr, þat is, þe articles of þe gret curse.
BE holy cherche it is ordeynid þat curatys of mannys soule have to be shown four times a year.
 12 owyn to schewyn iiij. tymes in þe ȝere, or do schewe, to here
 peryschenys þe artycles of þe sentens of þe grete curs whiche
 þat arn most vsed. And þise artycles schulde be schewyd in
 euery qwartere of þe ȝere onys, or oftene ȝif it were nede, þat is
 16 for to say, in þe soneday next after þe feste of seynt Myzhell, or
 ellys in þe ferst soneday of Aduent, in þe ferst soneday or þe
 thredde soneday of lentoun, and in þe soneday next after
 wytsoneday, and in þe soneday next aftyr lammesse day. Ex
 20 consiliis oxon̄ primo & ij. celebratis¹. And þise artycles, ȝif
 it were nedeful, schulde be schewyd solemnely, þat is, wyth cros
 standyng, wyth bellys ryngyng, wyth candelys brennyng, &
 after-ward quenched. Ex consilio oxon̄ ij. celebrato; ex
 24 constitutionibus domini Johannis Mepham² & domini Johannis
 Stratford³.

þise sentencys schulde be schewyd vnder þis forme : Be þe by this formula.

¹ The first A.D. 1160, the second A.D. 1222; cf. *Concilia Magnae Britanniae et Hiberniae*, ed. Wilkins, i. pp. 438, 585.

² Simon Mepham, Archbishop of Canterbury, 1327 till 1333. *Johannis* in MS. is mistaken for *Simon*; cf. p. 19, l. 27. Mepham's Constitutions in Wilkins, ii. pp. 552, 560.

³ Ioannes Stratford, Archbishop of Canterbury, 1333 till 1348. His Constitutions ed. Wilkins, ii. pp. 675 sqq.

auctoryte & powere of almyȝty god, fadyr & sone & holy gost,
 and of þe glorious mayde marie, modyr of god, oure lord ihesu
 crist, & of seynt Myȝhel archaungyl, & of alle archaungelys &
 aungelys; be þe auctoryte of seynt Johun baptyst, & of alle 4
 holy patriarkys & prophetys, and of þe holy apostlys Petyr &
 powle, & of seynt Johun þe euangelyst; be þe auctoryte
 & powere of þe blyssed marterys, Steueñ, laurence, & seynt
 Tomays, & of alle holy martyres, & of alle holy confessourys; 8
 be þe auctoryte & powere of þe blyssed maydenys Katerine,
 Cristine, & Margarete, & of alle holy maydenys, & of alle
 holy sayntes, þat is for to seye, be þe auctoryte & power of all
 holy cherk in heuen & in erthe, we denounce & schewe acursyd 12
 in þe sentens of þe gret curs, þat is to say, we schewe hem
 dampnyd & departyd fro god, and fro alle *prayerys* & *suffragys*
 of holy cherk, and fro alle þe sacramentys. And we schewe
 hem to be takyn to þe powere of sathan, þe fend, to deth, & to 16
 dampnacyoun of body & of soule, tyl þei come to amendement
 be verry penaunce, & ben | asoyled. Alle þo þat wytingly &
 malyciously fallyn in any artycles of þe sentence of cursyng, of
 þe whiche I schall schewe summe to ȝou at þis tyme, & summe 20
 at opere tymes for lesse taryng.

[Fol. 10a.]

Accursed are
 they who de-
 prive church or
 chapel of any
 right or privi-
 lege,

¶ We denounce acursed alle þo þat malyciously depriue of
 here ryght & of here lawe holy cherche or chapell, chercheȝerd
 or chapelȝerd, or any oper place halwyd or pryuylegyd. In þis 24
 arn vnderstondyn acursyd alle þo þat takyn fro holy cherche his
 ryght, & alle þat brekyn þe fredom of holy cherche, eythir
 generall fredom, þat longyth to all holy cherche, eythir *par-*
ticulere fredom, þat sum cherche, in party & in specyall, hath 28
 more þan an oper, whethir þe fredom be *spiritual* or *temporal*.
 And be þis artycle are þei acursyd þat pursewyn wryttes or
 letterys in any lay court, to lettyn þe proces of lawe of holy
 cherche in swyche causys þat schulde be demyd be non oper 32
 lawe. And alle þat falsly [lettyn?] ony *processe* of archebysschop
 or bysschop, or fien away fro vnder here lawfull correccoun.
Ex consiliis oxon primo & ij. celebratis, capitulo primo.

and who hinder

¶ Also alle þo ben acursyd þat lettyn or trubelyn, be powere, 36

dreed, or counseyl, þe pees of oure kyng & of his reem, or the king's peace, or the law of his realm,
 purposin, comettyn, castyn, or ymagyn deth, or dysseyt, or ony
 oper wrong, to þe kyng or qween, or to here chyldere, to lettyn here
 4 lawe or here ryght. In þis artycle is vnderstonde acursyd, noȝt
 only comoun ryserys aȝens þe pees, but alle opyn thevys & opere
 þat impugne aȝen þe lawe & þe ryȝt of oure kyng & of his reem.
 And alle þat beryn fals wytnesse wyttyngly, or procuryn *per-to*,
 8 or brynge forth swyche wytnessys, for to lettyn ryȝtfull matri-
 monye, or for to dysheryte ony persone of his ryght. And alle
 aduocatys þat in causys of ryȝtfull matrimonye malyciously
 potyn forth false excepcyouns, to lettyn trewe matrimonye,
 12 wherfore þe proces of þe cause is lettȝd & taryed. Ex consilio
 oxon̄ c. p. (!) celebrato & ex constitutionibus Johannis Stratford
 capitulo ij. & Lamhethes¹.

¶ And alle þo arn acursyd þat for malyce, or wynnyng, or and slanderers,
 16 fauour, or for ony oper cause, dyffamyn or slaunderyn ony
 persone, & apeyryn his name among gode men & worschipfull,
 þere he was noȝt defamyd be-forn, & for þat slaundre he is put
 to his purgacyoun.

20 ¶ Also alle þo þat malyciously puttyn forth, or procuryn, ony and who hinder a patron's right,
 stryif, debate, or ple, in patronage of ony cherch in tyme of
 voydaunce, wherfore þe verry patroun is lettȝd þat tyme of his
 ryȝt.

24 ¶ And alle þo ben acursyd þat forsakyn to fulfyllen þe and who refuse to imprison, or hinder men from imprisoning the excommunicate,
 comaundement of þe kyng, whan̄ he sent out to takyn hem to
 prisoun þat ben opynly acursyd; & alle þat lettyn þe takyng
 of hem, or procuryn to lettyn; and alle þat helpyn hem to be
 28 delyuered out of prysoun vnryȝtfully, aȝens þe lawe & chasty-
 syng of holy cherche. And alle comoun baratourys, felouns, and all common disturbers,
 & here mayntenourys, conspyratourys, confederatourys; alle þat
 wyttyngly takyn on hande false qwarellys, alle forswererys on
 32 þe holy doon̄ in assyses, a-fore kyng, iustyses, or a-forn ony
 oper lawefull, spiritual or temperall, & þat princepally in

¹ The Constitutions meant here, are those published in London (Lam-
 beth), 1342. Wilkins, ii. pp. 681 and 696. The chapter quoted is on
 p. 702.

dyslerytyng or in depyryng þe ryght of holy cherch, or in lettyn þe dedys wyll, or trewe matrimonye. *Articuli predicti colliguntur ex consiliis oxon & ex constitutionibus Stratford & Lamheth.*

and who, for
gain's sake,
prevent the
agreement of
pleaders in
law-courts,
[Fol. 10 b.]

¶ We denouncyn hem acursed þat mede takyn, to lettyn þe pees, þat þe partyes pletyn & stryvyng in þe lawe to-gedere schulde noȝt ben acordyd. And | þey may noȝt ben a-soyled, tyl þey haue payed aȝen to þe ȝyvere þat þey haue take, 8 & als myche to pore folk. *Ex constitutionibus Octoboni, capitulo 'Cum partes'.* hoc intellige de iudicibus & alijs, qui non sinunt partes concordare, & in quantum in se est, impediunt concordiam.

and who injure
or steal any of
holy church
property,

¶ Also we schewyn alle þo acursyd þat in vyolens & malyce wastyn, brekyn, perysschen, dystroyen, occupyen, stelyn, ledyn, beryn, or do beryn, away þe godys þat longyth to graungys, manerys, or to possessiouns of prelatys, or persounys, vykerys, 16 or of any opere men of holy cherche, aȝens þe wyll of hem or of here deputeis, or of here keperys of þo godys, & alle þat helpe pere-to, or ȝeue þer-to fauour or counseyl. *Ex constitutionibus Octoboni, capitulo 'Ad tutelam'.*

and who drag
out of a church
any one who has
sought asylum,

¶ We schewyn alle þo acursyd þat violently drawyn out of holy cherche or cherchȝerd, out of cloystre, or place priuyleged, ony persone þat fled thedyr for socour & helpe, but it be in swyche causys as þe lawe ȝeuyth leue. Alle arn acursed þat 24 lettyn hem of here lyfode, whil þey ben in holy cherche. And alle þat robbyn, brekyn, or brewnyn, holy cherche violently, or chapel, or place relygrous, or opere placys halwyd or priuylegyd, or brekyn crosses, awterys, or ymagys, in dysprȝt & vyolens. 28 Be þis artycle are þey vnderstonde acursyd þat stelyn or beryn violently out of holy cherche holy cherk good, or ony oper good, put pere to be kept, or beryn away, or stelyn holy cherche good out of ony oper place vnhalwyd. And alle arn acursed þat 32 ben wel payed, þat swyche thynges schulde be don in here name,

and who rob,
break, or burn,
a church or any
sacred object of
worship.

¹ Ottobonus, Cardinal, P. R. Legatus; his Constitutions were issued A.D. 1268. Wilkins, ii. p. 12.

² Ibid. p. 3.

be here servauntys, or opere vnder here powere, & alle þat ȝeunyn
 þer-to helpe, counseyl, or fauour. *Predicti articuli colliguntur*
ex consiliis oxon̄, Octoboni, & ex constitutionibus Stratford,
 4 *Lambeth, & Redyng¹, & extravagantes de sententia excommu-*
nacionis, 'Tua nos²,' & capitulo 'Conquestus³.'

¶ And alle þat malyciously don aȝens ony of þe articles þat and who infringe
 are conteyned in þe grete chartre & in þe chartre of þe forest, the articles of
 8 which sentence was ȝouyn vpon hem þat trespasyn in þo artycles the Great
 be Boniface, erchebysschop of cauntyrbury⁴, and be v. opere Charter and of
 bysschopys, his suffraganys, whiche sentence hath ofte be con- the Charter of
 fermyd at þe court of rome. in þe grete chartre ben xxxiiij. the Forests,
 12 articles; In þe chartre of þe forest ben xl. artycles; aȝens
 whiche artycles þe trespasourys ben acursyd, ȝif þei knowyn it.

¶ And alle þat dyffowlyn holy cherkȝ violently, in schedyng of and who pollute
 mannys blood opynly, or in doing openly þe synne of lechchery, a church,
 16 or ony oper foul & horryble synne, wherfore holy cherkȝ nedyth
 to be reconsyled. And alle þat vyolently & vnryȝtfully brennyng and incen-
 howsys. And alle clerkys arn acursed þat beryn armys aȝens diaries, and
 þe pes, & felawyn hem wyth thevys & wyth opere mysdoerys, & clerks who wear
 20 alle þat comaundyn opere to don raveyn & thefte, & alle arms, or associ-
 raueynourys. And þey may noȝt ben assoyled, tyl þei haue ate themselves
 made restitucyoun, be þe doom of here bysschop. *Ex consti-* with thieves,
tucionibus Octoboni, 'Quoniam in armis⁵.' etc.

¹ At the Council of Reading, A.D. 1279, Archbishop John Peckham of Canterbury (1279 till 1292), published part of his Constitutions. Wilkins, ii. p. 33.

² The Extravagants are now quoted thus: c. 19, X. (scil. extra) de sententia excommunicationis. 5. 39 [Corpus Juris Canonici, ii. 896].

³ Ibid. c. 22.

⁴ Bonifacius de Sabaudia, elected 1240, consecrated 1245, died 1270. His Constitutions published at Lambeth, A.D. 1261. (Wilkins, i. p. 746.) In this place, however, the quotation of Boniface seems to be a mistake. In his Constitutions, he only refers to the breach of forest-law committed by clergymen, which did not involve excommunication (Wilkins, i. p. 750). The fact alluded to in the text, took place under Archbishop Robert Winchelsey in 1298, after King Edward I had solemnly confirmed the Great Charter and the Charter of the Forests at Ghent, in November 1297 (Wilkins, ii. p. 240).

⁵ Wilkins, ii. p. 3.

and who hinder
wills or legacies,

[Fol. 11a.]

and who
accumulate
prebends,

and usurers, and
all guilty of
simony,

and witches,

and heretics,

¶ Also we schewyn hem acursed þat lettyn, or procuryn to lettyn, þe last wyll of þe dede; namely in swyche thynges as þey mowe lawfully beqwethe, by lawe or by consuetude. And also alle þo þat lettyn, or procuryn to lettyn, wyif | or sengle 4 womman, here owenð wyif or operis, þat þei mowe noȝt frely makyn here testament of suche thynges þat are ryȝtfull & lawefull, or of suche thynges þat arn vsed be custome. Ex *constitucionibus Bonifacii capitulo 'Contingit'*, & ex *consistoriis aliorum archiepiscoporum cantuariensium*. ¶

¶ And alle þey bene ² acursed þat receyvin & holdyn pluralyte of cherclys, haȝyng cure of soule, but ȝif it be by dyspensacyoun of þe court of Rome. Ex *Constitucionibus* 12 Rading, *capitulo primo*³.

¶ And alle opynð gouelerys arn acursed; & alle þat opynly vsyn symonye. Ex *constitucionibus* oxonð, Radyng, & Peckham⁴; & *extravagantes de vsuris*⁵. 16

¶ And alle wytchys arn acursyd, & alle þo þat on hem byleuyn in here wycche-craft, & alle þat hem fauouryn. Ex *consiliis* oxonð j. & ij. *celebratis*, c^o p^o; & per Raymundum⁶.

And alle heretykys, & alle þat consentyn to hem, or beleuyn on 20 hem in here heresye, or counseylin, helpyn, defendyn, fauouryn, or receyvyn. Ex *consil* oxonð, c^o p^o; & ex *constitucionibus* Stratford, c. ij.; iiij. q. j. c. p^o⁶; & *extra de hereticis*, c. 'Ad abolendam'⁷; & c^o 'Quicumque'⁸, & c^o 'Sicut ait,' libro vj.⁹ 24

¹ This seems to refer to several chapters on p. 754 in Wilkins' Edition, vol. i.

² Added with red ink.

³ Wilkins, ii. p. 33 squ., and p. 51 squ.

⁴ c. 1. (2. 3.) X. de usuris, 5. 19 [ii. 811 f.].

⁵ The authority quoted is, no doubt, the 'Summa S. Raymundi de Peniafort' which has been written after 1234, and printed (for the first time ?) at Rome, 1603, together with the gloss of John of Friburg, which is based on the 'Apparatus ad Summam Raymundi' by William de Rennes. (Cf. Schulte, Geschichte des Canon. Rechts, ii. § 99.)

⁶ Quotation from Gratian: capit. 2. Causa 4. quæstio 1 [i. 537].

⁷ c. 9. X. de hæret. 5. 7 [ii. 780].

⁸ c. 2. de hæret. in VIto. 5. 2 [ii. 1069]. For the Liber Sextus, see preface.

⁹ c. 8. X. de hæret. 5. 7 [ii. 779], (not in VIto.).

¶ Also we schewyn acursyd alle þo þat beleuyn noȝt on þe sacrament of þe awters to be goddys flesch & his blood in lyknesse of breed & wyn; & alle þat beleue noȝt in þe opere sacramentys of holy cherch, & in þe artycles of oure feyth, as þe cherch of Rome beleuyth, & as holy cherche beleuyth & techyth. Ex consil oxon & ex constitucionibus Stratford; & iiij. q. j. c^o j^o & ij¹; & *extravagantes de hereticis*, c. 'Quicunque' ².

8 ¶ And we denounce acursed alle makerys of fals monye, & clypperys, & wasscherys, & alle þat wyttyngly & falsly makyn or veyn false busschellys & opere false mesuryr, elle-ȝerdys or met-ȝerdys, false auncerys, false weyztys & scolys, lesse in mesure & in weyȝte þan þe statute askyth. Ex consil. oxon c. p^o; & ex constitucionibus Stratford c. ij.

¶ And alle þo arn acursyd þat, in touȝn or in here howsys, kepyn, or defendyn, or mayntenyn wyttyngly, an opyn theef, after þe tyme þat þei ben thryes monestyd of here ordenarye, in specyal or in generall, but þey putte þat theef away fro hem. Ex constitucionibus Octoboni c. xliij. 'Contra latronem' ³.

¶ We schewyn alle þo acursed þat for malyce forbydden or lettyn opere of here deuocoun, þat þei schuld noȝt offryn at massys of weddynges, & at purificacyouns, ne at massys for þe deede, but o masse-peny. alle þat takyn þat offryng to here owyn vse, or swyche an-oper lytel quantyte; or, ȝif more be offeryd þan o messe-peny, alle þat takyn such offryng to here owyn vse, or to ony oper vse, aȝens þe wyll & þe leue of hym þat owyth to haue þat offryng; þey arn acursed. Ex constitucionibus domini Symonis Mepham, cantuariensis archiepis ⁴.

¶ Alle þat dyffoullyn nunys arn acursyd, because þei makyn hem to breke & to dyffoule in leccherye here chastyte & here contynence. Ex constitucionibus Lambeth, Pecham, capitulo 'Tantum inualuit' ⁵.

¹ See p. 18, note 6.² See p. 18, note 8.³ No such chapter in Wilkins.⁴ See p. 13, note 2.⁵ Peckham's Constitutions, published at Lambeth, A.D. 1281. Wilkins, ii. p. 58.

and murderers,

¶ Alle þo þat wrongfully slen or murderyn ony man. Ex *constitucionibus* Stratford c^o p^o; & consil oxon^o c^o p^o.

and false
'tithers,'

¶ And alle false tytherys þat wyttyngly tythen vntrewly aȝens þe lawe & aȝens þe custom of þe cuntre; And alle þat coun- 4
seylin þerto, comaundyn, | or styren opere þerto; And alle
þat malycyously stelyn tythe, or takyn to hem, & wrongfully
wyth-holdyn, or, for ony vsage, dystroyin tythes, or don hem
dystroyen wylfully. 8

[Fol. 11 b.]

and who steal
tithes,

or offerings in
silver or wax,

¶ And we schewyn acursed alle þo þat in vyolens stelyn, or takyn to here owyn vse, or to ony opere mennys vse, ony offryng in syluer, in wax, or in ony other thynges, or occupyen hem in ony oper manere, whiche offrynges ben offryd in cherchys, or 12
in chapellys, porchys, or cherche-ȝerdys, chapel-ȝerdys, or in oratoriis, at awterys, crossys, or ymages, or at relykys, or in ony oper placys of toun, offryd be-cause of goddys worship; or þo offrynges dyspose for ony vsage, or for ony coloure of ony 16
good werk aȝens þe wyll of hym þat þo offryngys longe to, by lawe or priuylege; And alle þat þer-to ȝyuen comaundment, fauour, counseyl, helpe, or comfort. Ex *constitucionibus* Stratford c. 'Immoderate', hoc intellige verum, nisi talis perceptio ob- 20
lacionum ex causa legitima per episcopum loci primitus fuit approbata.

and lords who
prevent their
tenants' debts
and legacies
from being paid,

¶ And alle þo arn acursed, lordys of þe fee & opere, þat wyl 24
noȝt suffryn, but lettyn, þat þe dettys of þe dede vnder here
lordschip, whiche weryn here tenauntys, mowe noȝt be payed
of þe mevable godys; ne þe porcyoun of þe godys mowe noȝt
be delyuered to þe wyif & to þe chylderyn, to þe fadyr & modyr,
þat longyth to hem be ryght, & lawe, & custome of þe cuntre; 28
And þo lordys & here baylyes þat takyn to hem þe godys of
here tenauntys þat dyen vntestate, ouer þe dette dewe to hem,
feynyng be colourys, & wrongfully schewynge in here stretys
swyche rentys & mercymentyes, & swyche opere feynyd dettys, þat 32
alle þe godys of þe dede are to lytel, to aqwyte þe dette to
þe lord; so þe ordinaries are lettyn to dyspose þe godys for

¹ Wilkins, ii. p. 705.

helthe of þe soulys; And alle þat ȝeuyn to þise dedys helpe,
 counseyl, asent, or fauour, arn acursyd; And alle þat arn wel
 plesyd þat swyche thynges are don in here seruyse or in here
 4 name. Ex *constitucionibus* Stratford, c. 'Accedit in nouitate¹.'

¶ And alle þo arn acursyd þat on here dede-bedde alyenyn, ^{and who give away their property fraudulently,}
 or ȝyuen away, here good in defrawde, & in hyndryng opere men
 of here dette & of here ryzt, & in defraude of here wyues &
 8 chyldeyn, to lettyn hem fro þe porcyoun þat longyth to hem;
 be ryzt & be custome of þe cuntre; And alle þat takyn wyt-
 tyngly swiche ȝiftes, or procure [opere?] þerto, to do swiche
 fraude; & alle þat ȝeuyn þer-to counseyl or styryng, to bryngen
 12 opere to swyche dedys. Ex *constitucionibus* Stratford, c. 'Cordis
 dolore².'

¶ We schewyn acursyd alle þo þat makyn any contract of ^{and who are married in any degree of affinity prohibited in the law,}
 matrimonye, or are weddyd to-gydere in any degre of kynrede,
 16 or of affynyte, or of any gossyb-rede, forfendyd be lawe, or
 in any degre þat hath a lawfull lettyng, ȝif þei þise degrees
 knowyn; And alle þat helpin or procuryn þer-to wyttyngly.

And alle preestys þat wyttyngly & wylfully solemnyzen swyche ^{and priests who celebrate at such weddings,}
 20 vnleefful matrimonye, or weddyn any opere but here owyn
 parysschenys wyth-oute leue, or weddyn wyth-oute þe banys ^{and aiders and abettors and witnesses thereof.}
 askyd; And alle þat, be strengthe, manace, or dreed, don swyche
 weddynges be solemnyssed, & wyth-oute syb-redes, | in cherchys, [Fol. 12 a.]
 24 in chapellys, or in oratoriis; & alle þat ben þere present at
 swyche weddynges, gylty þer-of, & wyttynge, & wel payed þer-
 wyth. In *constitucionibus* Stratford, c. 'humana³.'

¶ Þis day schal I schewe ȝou no mo artycles of þe sentence, ^{Mind these articles!}
 28 tyl an-oper day. haue þise in ȝoure mynde, & loke, ȝif ȝe fele
 ȝou gylty in any of þise artycles; & ȝif ȝe be gylty þer-in,
 ȝerne beth schrevyn þer-of, & doth no more so, for dreed of
 wreche.

32 [The End of the Obstinate Sinner.]

¶ Bede tellyth, in *gestis Anglorum*⁴, þat þere was a man, cursyd ^{A wicked man}
 in his werkys, & whanne he was tawȝt or reprouyd, he beleuyd

¹ Wilkins, ii. p. 707.

² Ibid. p. 706.

³ Ibid. p. 707.

⁴ MS. in margin: 'narracio.'

it noȝt, but was rebell & dyspytous. he dede þe werse & noȝt
 þe betere. He was so obstynat in his cursyd synne, tyl his ende
 com̄ of his lyif. he lay seek. he seyde to þe peple aboute
 hym: 'I se helle opyn, & my place redy made þere. I schal 4
 sytten be Judas, Cayphas, & Pylat.' þe peple hadde hym be
 sory & be schreun, & to makyn amendys be perfyzt penaunce
 to hem þat he dede wrong. he answeryd hem aȝen, & seyde:
 'I may no sorwe haue. I may noȝt schryue me. I may haue 8
 no wyl to make amendys. grace is gon fro me. Ffor, whanne
 I myȝte haue don penaunce, þanne wolde I noȝt, and now, þowȝ
 I wolde, I may noȝt. I haue be so longe in my cursed synne,
 wyth-oute verry repentaunce; þerfore, now haue I no grace to 12
 be in wyl to do penaunce, ne to aske mercy, for þe doom of
 dampnacyoun is ȝouyn vp-on me.' In þise woordys his soule
 went out of his body to helle. his body stanke as ony careyn.

was obstinate
 unto his end,

when he had
 a vision of hell.

But he was not
 able to confess,
 or amend,
 because he had
 never repented
 before.

So his soul went
 to hell.

¶ Ryȝt so, obstinat in ȝoure synne & þe artycles of þe grete 16
 curs, ȝif ȝe duryn, & be rebell & wroth to heryn hem, or to
 be reprouyd of hem, or fleeen away out of þe cherch, þat ȝe
 schulde noȝt here hem, þanne, in ȝoure ende, grace schal fayle
 ȝou, so þat ȝe schul noȝt mowe do penaunce, ne askyn mercy. 20
 And so ȝe schul sodeynly, for ȝoure obstynate curs, sytten in
 helle wyth iudas, cayphas, & pylate! þerfore heryth þise
 artycles, & kepyth hem in herte, & fleeth hem, ȝif ȝe be vngylty,
 & leuyth hem, ȝif ȝe be gilty, wyth sorwe, & schryfte, & wyth 24
 satysfaccyoun, betyme, er synne forsake ȝou; and þanne ȝe schul
 be blyssed of god & sauȝd, þere ȝe were before cursyd!

Therefore, hear
 the articles, and
 forsake your sin
 in time!

[*The Sinful Woman and the Abbot.*]

¶ Exauple Ex vitis patrum¹. Þere was a synful womman, 26
 & cursed in here werkys; here name was Thaysis. sche was 29
 wonder fayr, but sche was comoun of here body to alle þat
 desyred here. An abbot, þat hyȝt Pannicius, in seculere wede
 of a lay-man, wente to here, and ȝaf here xij. d/ to lye by here. 32

Abbot Pannicius
 went to Thaisis,
 a sinful
 woman.

¹ MS. in margin: 'narracio.'

- Sche led hym in-to a chaumbre, & bad hym gon vp to a bed þat pere was wel arayed. Þe Abbot seyde to here: 'Is pere no priuyere place?' Sche seyde: 'ȝis.' Þe Abbot seyde: 'go we thedyr!' Sche seyde: 'ȝif þou drede man, no man schal se þe here in þis place! ȝif þou drede god, in what place þat euere we be god schal sen vs!' Þe abbot seyde: 'Knowyst þou þat god seth alle priuytees?' Sche seyde: 'ȝa, I knowe god, and þat god schal turmentyn & dampnyn soulys for synne.' Þe Abbot seyde: 'Why dredyst þou noȝt god þanne, þat dampnyst þin owyn soule to helle, & lesyst þin owyn soule & alle þe soulys þat þou steryst to synne? and noȝt only þou schalt haue [peyne] for þin owyn synne, but þou schalt haue als manye peynes as þou hast loste soules!' Sche herde þis, & felt down to þe Abbotes feet, wyth gret weping, | and askyd god mercy. And, at þe byddyng of þe [abbot], in syzt of all þe peple in-myddes of þe markett, sche brente all þe tresoure þat sche had takyn for here leccherye, and was closyd in a selle of þe abbot, enselyd wyth his seel, .iiij. ȝere. Sche eet but breed & watyr, and flatt on þe ground cryed: 'god, þat madyst me, haue mercy on me!' At þe .iiij. ȝerys ende, be reuelacyoun, it was schewyd fro heuen þat here synnes & here cursede dedys were forȝeuyn here thurgh here gret penaunce, & in þat reuelacyoun was schewyd in heuen a glorious bed, arayed & kept wyth aungellys, & þe keperys of þat bed seydyn: 'In þis bed of ioye schall Thaysis, þat comoun womman, restyn with endles blysse, for sche be-tymes forsook here cursed synne, wyth perfyzt penaunce!' þanne was sche takyn out of here selle fro here penaunce, & lyved in grace, & deyid, & wente to þat ioyfull bed.

Ryzt so, forsakyth ȝoure synne & ȝoure cursede dedys, wyth perfyzt penaunce, betymes, & þanne, blyssed fro ȝoure synne ȝe schul turne to grace in ȝoure lyvyng, & gon to þat glorious bed in heuen at ȝoure ende! Ad quod &c.

But when he wanted to be shown to a more retired place, she said: 'God will see us wherever we are!'

Then the abbot moved her to repentance.

[Fol. 12 b.] And she burnt all her treasures,

and lived as a recluse for 3 years.

Then, by revelation, she saw a glorious bed in heaven, ready to receive her.

Therefore, repent in time!

Capitulum Quartum.

Sentencie.

More articles of
the great curse.

Accursed are
they who hinder
the gathering
of the tithes,

and who tithe
badly, unless
presents be
given or pro-
mised to them,

and who do any
harm to priests
for pleading in
church-courts,

and who deduct
the cost of
labour before
tithing the pro-
duce of their
land,

and who pro-
secute men of
holy church for
carrying tithes
through, or from,
their fields,

THE oper day, I schewyd 3ou summe artycles of þe grete curs, & now I schal schewe 3ow mo articles of hem; 4 takyth hem, & knowyth hem, & beth ware!

we schewyn acursed alle þo þat malyciously lettyn, or do lettyn, men of holy cherch or here seruauuntys, to entryn in-to here feeldys & in-to here londys, wherthrough þei may neyther 8 gaderyn here tythes, ne kepyn hem, ne fecchyn hem; and alle þo þat beryn away þo tythes, or do beryn away, or wastyn, or do wastyn, or ony oper harm don þer-to, or pro-curnyn to do þer-to; And alle þat tythen þe werse or þe leasse, but first be 12 3ovyn hem hosyn or glovys, syluer, ale, wyn, or swiche opere 3yftes, or ellys, tyl swiche 3yftes be be-hyzt hem; And alle þat malyciously tachyn, arestyn, or endyten, or don be don ony oper grevaunce, to men of holy cherch, for þey haue pursewyd 16 here ryght in holy cherch court. Ex constitucionibus lamhet̃, Pecham, 'Tantum inualuit'¹.

¶ And alle þo þat 3euyn þe tythe scheef to þe rep̃rys for here hyre, in takyng vp here cost for þe repyng, & 3euyn þe xj. scheef 20 for þe tythe; And alle þo þat for defrawde marke nozt here tythe, & decryin thevys seruauuntys of men of holy cherch, be-cause þei fecchyd away þe tythe of here londys, or hyndryn hem, or dyssesyn hem þat for defraude were nozt markyd, to colouryn 24 causis of debate, in puttyng vp-on hem, þat þey leddyn away opere mennys good in name of here tythe.

¶ And alle þo arn acursed þat vexin in lay court, wyth grete expunsys in pletyng & in trauayle, men of holy cherch or here 28 seruauuntys, be-cause þei lede away here tythes through here londys; and alle þo þat malyciously lettyn swyche tythes to be fetchyd out of here feeldys, be weyis vsed of old tyme, & don

¹ See p. 19, note 5.

hem gon ferr aboutyn wyth here cartys be long compas; And alle þo þat suffren noȝt þe tythes markyd on here londys to be led away of hem þat þey longe to, as longe as ony corn of here
 4 owyn leuyth on þe lond, or ellys in full wyll suffre þo tythes to be wastyd & dystroyed. Ex *constitucionibus* Stratford, c^o | [Fol. 13 a.]
 'Erroris dampnabilis'.¹

¶ And alle lordys, & here baylyes, & opere, þat forbydden here and lords who
 8 tenauntys þat þei go noȝt out of þe lordschip, for no somounyng, forbid their
 to appere before þe ordinarie, neyther for correccoun of here tenants to
 synnes, ne for provyng of testamentys; And alle þo þat in þe appear before
 letys of here lordys lettyn, or procuryn to lettyn, þat here their ordinary.
 12 tenauntys, for no somounyng, schal noȝt gon out of þe lordschip
 to appere afore here lawfull ordynarie. Ex *constitucionibus*
 Stratford, 'Accedit in nouitate'.²

¶ And alle þo þat endyȝten ordinaryes wrongfully for extor- and who indict
 16 cyouns, or atachyn, or arestyn, or enprysoun, hem, & make hem ordinaries
 to answer in lay-court, puttyng vp-on hem þat þei dedyn
 wronfull excessys, be-cause þe ordinariis puttyn to here sugettys
 lawful bodyly penaunce for here defawȝtes, And afterward
 20 suffredyn þe sugettys to byen away here penaunce wyth monye, for changing
 as it is ryȝtfull be lawe. Ex *constitucionibus* Stratford, c. a fine,
 'Accedit in nouitate'.²

¶ And alle þo þat gon, wyth gret cumpanye, wyth strengthe and who intimi-
 24 & force of armys, wyth gret dyn & gret aray, to ony court of date members
 holy cherch, & dredly astonyen þe ordynaries & here offycerys, of a church
 & turblyn oper peple pere present, þat þe offyse & þe iugement tribunal,
 of þat court is wrongfully lettyd. And alle þat endyȝten,
 28 arestyn, or enprisoun, or vexin in lay-court, or do vexin, or
 procuryn to dyssesyn hem þat ryȝtfully pursewyn in cristeȝd or pleaders
 court aȝens here aduersaryes, or dyssesyn here iuges, or aduo- before such
 catys, or procuratourys, or opere ministrys of þe court, or ony tribunal,
 32 opere þat helpyn per-to, or dyssesyn þe tenauntys of opere þat
 helpyn per-to; And alle þat lettyn, or do lettyn, or procuryn
 to lettyn wrongfully, þe execucyoun of þe lawe & þe iurisdyc- and who hinder
 cyoun of prelatys of place wyth-inne here iuridiccyoun, or lettyn of prelates,

¹ Wilkins, ii. p. 704.² See p. 21, note 1.

execucyoun of here lawfull maundmentys, or drawyn, defoulyn, or betyn wrongfully, þe bererys of swyche maundmentys. Ex *constitutionibus* Stratford, c. 'Accedit in nouitate.'

and who injure
or take away
trees or herbage
growing in a
churchyard,

¶ And alle paryschenys þat hewyn doun violently, or stubbyn, 4
pullyn, or schredyn, or croppyn, ony treen in cherche-zerde or
in chapel-zerd, wyth-inne closure, or mowyn, or repyn ony her-
bage growyng pere-in, wythoute leue of þe curatys or of here
deputees; And alle þat swyche treen or herbage in sayntuarye 8
takyn to here owyn vse, or to ony oper vse, wyth-outyn leue;
And alle þo doerys, for diffoulyng & deprivyng of holy cherch
ryzt, owyn be lawe to be compellyd of here curatys fro comoun-
nyng of cristen men, & fro þe sacrament of þe awtere, & fro dyvyn 12
seruyse, þat violently in malyce don þis dede, & þei owyn
opynly to be schewyd acursyd, as þei þat stelyn ony oper good
out of holy cherch. Ex *constitutionibus* Stratford/ c. 'Seculares
principes¹' 16

and who infringe
the sequestra-
tion of a prelate,

¶ And alle þo þat brekyn ony lawfull sequestracyoun of pre-
latys, or of here vykerys, or of here princepall offycerys, in þe
cherche godys, or in opere godys, after þe sequestracyoun is
opyn & knowyn in þat place. Ex *constitutionibus* Stratford, c.^o 20
'frequens²'; & ex *constitutionibus* prouincie Rading, c. p^o 'huc
Vsque³'

and who sum-
mon their
adversaries to
trial in another
shire,

[Fol. 13 b.]

¶ And alle þo þat, be wrytt of acounte or trespas, do clepyn ¶
here aduersaryis in straunge schyres pere þe trespas is nozt 24
knowyn, tyl þei ben .owtlawyd or banyssched out of þe reem.
And alle þat procure þerto, or are plesyd þat it arn don in
here name. Ex *constitutionibus* Stratford/ c. 'Dierum | inuales-
cens⁴' 28

and who lay
hands on a
priest,

¶ We denounce acursed alle þo þat, in oper manere pan þe
lawe excusyth, leyn hand on preest or clerk, seculere or religyous
professyd, and alle þat arn wel payed þat it is don in here
name; And alle þat comaundyn here sugettys þer-to; and 32

¹ Wilkins, ii. p. 708.

² Ibid. p. 709.

³ See p. 17, note 1. No such chapter in Wilkins.

⁴ Wilkins, ii. p. 709.

alle þat myzte lettyn it, & wytt noȝt; And alle þat consentyn & ȝyuen counseyl þer-to; And alle þat styren or counfortyn opere þer-to. *hec colligi possunt: xvij. q. iiij.* 'Si quis sua-
4 dente¹'; & extra de sententia excomm. c. 'Non dubium²'; & c^o 'Religiosi³'; & c^o 'Porro⁴'; & c^o 'Peruenit⁵'; & c. 'Paro-
chianos⁶'; & extra de sententia excomm. c^o 'Quante presump-
cionis,' in glossa⁷; & in ca^o 'Mulieres⁸'; & secundum w.⁹

8 ¶ And alle þat falsyn þe popys bullys, & his letterys, or his selys; & alle þat wyttlingly vsyn ony swyche letterys or selys, & alle here defenderys & fauourerys. Ex constitucione extra-
uagante Bonifacii viij. que incipit: 'Excommunicamus¹⁰'; &
12 extra de crimine falsi, 'Ad falsariorum¹¹'

¶ And alle gouernourys & grete of cytees & of townys þat don wrongfull extorcyouns to holy cherche & to mynistrys of holy cherch. extra de emcione & vendicione, 'Non minus¹²'

16 ¶ And alle þat comoun wyth ony persone þat is acursyd be name in þe same synne þat he is acursyd fore, in ȝeuynȝ to him helpe, counseyl, or fauour. extra de sententia excomm. 'Con-
cubine¹³'; & c^o 'Nuper¹⁴'

20 ¶ And alle þo þat makyn statutys aȝens þe fredam of holy cherch, & alle wryterys of swyche statutes, & stacionerys; And alle þat don swiche statutys be kept operwyse þan þe lawe ȝyueth leue; And alle þat schewyn hem out opynly to ben
24 vsyd; & alle þat deme þere-by. extra de sententia excomm. 'Grauem¹⁵'

¹ c. 29. C. 17. qu. 4 [C.J. Can. i. 820]. ² c. 5. X. de sen. exc. 5. 39 [ii. 891].

³ ? c. 21. de sen. exc. in VIto. 5. 11 [ii. 1105]. ⁴ Ibid. c. 7 [ii. 891].

⁵ Ibid. c. 17 [ii. 895].

⁶ Ibid. c. 9 [ii. 891].

⁷ Ibid. c. 47 [ii. 909].

⁸ Ibid. c. 6 [ii. 891].

⁹ ? William de Rennes; cf. p. 18, note 5.

¹⁰ Communes i. de sen. excomm. 5. 10 [ii. 1309]

¹¹ c. 7. X. de crim. falsi, 5. 20 [ii. 820].

¹² The Title of this quotation is wrong; the text points to c. 4. X. de immunitate ecclesiarum, 3. 49 [ii. 654].

¹³ There is no such chapter in the Extravagants, and only one in Gratian, viz. c. 5. C. 32. qu. 2 [i. 1121].

¹⁴ c. 29. X. de sen. exc. 5. 39 [ii. 900].

¹⁵ c. 53. X. de sen. exc. 5. 39 [ii. 911].

and who keep
or withhold any
property of the
church,

¶ And alle þat kepyn holy cherch-godys, or wyth-holdyn þat
arn alenynd away be sysmatykes or be lewyd men, & noȝt wyn
restoryn þe godys aȝen to holy cherch, wyth-oute gret daungere,
or cost, or charge. *extravagantes de schismaticis*, ca^o p^o 1. 4

and who detain
a clerk,

¶ And alle þo lay-men þat wyth-holdyn ony clerk vnryȝtfully,
wyth-outyn auctoryte, aȝens his wyll, in here kepyng opynly or
pruely, or putte hem in fetherys or stokkys; or ony swych clerk
arestyn, or dystressin, or enprisoun wrongfully wherfore he
resignyth or forsakyth his benefyse for myschef. *hec colligi
possunt: extra de sententia excomm. c. 'Nuper'*; & *extra de penis
c. 'Multorum,' in clementinis* 8.

and all christians
who sell arms
to heathen men,
or grant them
any other help,

¶ And alle cristen men þat beryn or sellyn armure, yren, 12
wode, tymber, or schippes, to hethyn men; And alle þo cristen
men þat, wyth hethen men, be *gouernourys & maysterys* in þo
schyppes of hethyn men, be here wyth; and alle þat ȝeun
þer-to helpe, counseyl, or fauour. *extra de iudeis & sarracenis c. 16*
'Ita quorumdam'; & c^o 'Quod olim'; & c. 'Ad liberandam'.

and pirates,

¶ And alle þo þat robbyn on þe see trewe cristen men, seylyng
on þe se for marchaundise, or for pylgrimage, or takyn hem for
here prysonerys; And alle þat robbyn, stelyn, or beryn away, 20
þe godys of hem whos schyppys are brokyn on þe se, but þey
restoryn þe godys aȝen, whanne þey ben monestyd. *extra de
raptoribus 'Excommunicacioni'*; & *secundum hosti* 8.

or wreckers,

and who usurp
the property of
any church in
time of voidance,

¶ And alle þo þat vsurpyn of newe tyme þe kepyng or þe 24
amonicyoun of ony cherch in tyme of voydaunce, & occupye þe
godys; & alle clerkys þat procure þer-to. *extra de eleccione,
'Generali,' libro vj* 8.

and who induce

¶ And alle þo þat arn suspendyd or interdyȝted, þat, be dreed, 28

¹ c. 1. X. de schismaticis, 5. 8 [ii. 790].

² See above, p. 27, note 14.

³ Clem. 2. de poenis, 5. 8 [ii. 1188].

⁴ c. 6. X. de iudeis, 5. 6 [ii. 773].

⁵ Ibid. c. 12 [ii. 775].

⁶ Ibid. c. 17 [ii. 777].

⁷ c. 3. X. de raptoribus, 5. 17 [ii. 808].

⁸ Scil. Hostiensium which, per antonomasiam, was the name of Henry de Segusia, Bishop of Ostia and Velletri, author of diverse writings on Canon Law. In 1244, he was the ambassador of Henry III to the Holy See. (Cf. Schulte, l. c. vol. ii. p. 123.)

⁹ c. 13. de eleccione in VIto. 1. 6 [ii. 953].

strengthe, or manace, compellyn hym þat 3af þe sentence to the dispenser
 reuoke þe sentence, or to do assoyle | hem aȝens his wyll. þey of church dis-
 fallyn in-to a newe sentence of curse, and þat reuocacyoun. or the sentence
 4 þat absolucyoun is noȝt worth. extra de hiis que vi causave [Fol. 14a.]
 metus fiunt, 'Absolucionis'.

¶ And alle þo þat don men of holy chereche, or procure to don and who take
 hem, paye, or suffre hem to paye, toll, pyckage, murage, or goods, toll from church
 8 grondage, panage or gwydage, for swyche godys as are noȝt led
 to feyres & markettys be-cause of marchaundise. extra de cen-
 sibus, 'Quamquam,' libro vj.³

¶ And alle þat askyn swyche collectys & extorecyouns of and who seize
 12 men of holy cherch; ¶ And alle þat þe godys of holy church property
 cherch, or of men of holy cherch, leyd or put in holy place, kept in a con-
 arestyn, occupyen, or comaundyn perto. extra de em, 'Clericis,'
 libro vj.³

16 ¶ And alle þo þat lettyn, or do lettyn, or procure to lettyn, and who hinder
 ony man þat is somounyd, or hath apelyd, to þe court of Rome, any one from
 þat he may noȝt defendyn hym þere, ne pursewyn his ryȝt. pleading in the
 extra de penis, 'Multorum,' in clementinis⁴. Court of Rome,

20 ¶ And alle þat lettyn ony man in ony oþer court of holy or in any other
 cherch, þat he may noȝt gon thyder, or he may noȝt pursewe church-court,
 his ryȝt in swyche causys as longyth lawfully to þat court,
 & compellyn þat man vnryȝtfully for to plete in lay court;

24 ¶ And alle þat don him be compellyd, or procuryn þer-to, or
 ȝevyn counseyl or fauour, wherby þe man is lettȝd of his ryȝt,
 be-cause he may noȝt pursewe in holy cherch-lawe. extra de
 em, 'Quoniam intelligimus,' libro vj.⁵; & ex consiliis oxon
 28 capitulo primo; & ex constitutionibus Stratford/

¶ And alle lordys & grete men of þe temperalte þat forbydden and lords and
 hers tenauntys, & here sugettys, & here servauntys, þat þei magistrates who
 schulde noȝt sellyn to men of holy chereche swyche chaffare & forbid their sub-
 jects to trade
 with church
 people,

¹ Unicum de iis quae vi metusve causa fiunt, in VIto. 1. 20. [ii. 993].

² c. 4. de censibus, in VIto. 3. 20 [ii. 1058].

³ c. 3. de immunitate ecclesiarum in VIto. 3. 23 [ii. 1062]. (em in MS. = immunitate? cf. p. 27, note 12.)

⁴ Clementine 2. de poenis, 5. 8 [ii. 1188].

⁵ See note 3; ibid. chapter 4 [ii. 1063].

godys as are nedefult to hem, ne þat þey schuldyn byen ony chaffare of þe men of holy cherch, ne þat þey schuldyn grynden here corn, ne brewyn here ale, ne bakyn here breed, ne don hem oper seruyse & helpe þat were nedefult to hem. *extra de em*, 4
'Eos qui,' libro vj¹.

and 'religious persons' departing from their house without leave,

¶ And relygyous personys professid þat brekyn out of here hows, wyth-oute leue of here prelate, & forsakyn here abyte. *extra ne clerici vel monachi*, 'Ut periculosi,' libro vjto². 8

and they who bury heretics,

¶ And alle þat beryen, or do beryin, ony heretykes wylfully, or hem þat beleuyn on hem, or here receptourys, defenderys, or fauourerys, in cristen beryellys. *extra de hereticis*, 'Quicunque,' libro vj³. 12

and who let houses to usurers,

¶ And alle þo, saaf bysschopys & abouyn, þat letyn ony hows to hyre to ony alyen þat is an opyn gouelere, or be ony tyle grauntyn hym, or suffryn hym, to dwelle þerein, to vsyn his gonele. *extra de vsuris*, 'Vsurarum,' libro vj⁴. 16

and lords who give permission to slay or harm the pronouncer of a sentence.

¶ And alle grete men & opere þat ȝyuen leue to slen or to taken, to harmyn or to hinderyn, or to agreuyn, in persone or body, or in here godys, hem þat ȝeunyn sentence of cursyng, of suspending, of⁵ enterdyztyng, aȝens kyng, lord, baroun, or 20 aȝens ony oper, or agreuyn hem þat were cause of ȝyuyng of þat sentens, or agreuyn hem þat kepyn þat sentence, or agreuyn hem þat denouncyn hem acursyd, but þey renokyn þat lycence, and but þey restore, ȝif owȝt haue þei take of þo 24 personys þat were cause of þat sentens; ¶ And alle þat arn so hardy to vsyn swyche leue, for to slen or for to hynderyn ony þat is cause of þe sentens; and alle þat do swyche malyce wyth-outeleue. *extra de sentencia excomm.* 'Quicunque' libro vj⁶. 28

[Fol. 14b.]

¶ Þis day, for lesse taryng, I schal schewe ȝou no more of þise artyoles of cursyng, tyl an-oper day. | but hauȝth þise in mynde, & knowȝth hem, & beeth war, & fleeth hem, ȝe þat ben

¹ c. 5. de imm. eccl. in Vito. 3. 23 [ii. 1064]. Cf. p. 29, note 3.

² c. 2. ne clerici vel monachi, in Vito. 3. 24 [ii. 1065].

³ c. 2. de heret. in Vito. 5. 2 [ii. 1069].

⁴ c. 1. de usuris, in Vito. 5. 5 [ii. 1081].

⁵ MS. of of.

⁶ c. 11. de sen. exc. in Vito. 5. 11 [ii. 1102].

vngylty! beeth sory in herte, *wyth* perfyzt penaunce, zif ze be Remember these articles
gylty, for dreed of dampnacyoun in your ende! and beware!

[*The Fiend who entered into a Man.*]

¶ Cesarius, þe clerk, tellyth¹ þat a man seyde to a feend þat A man possessed
5 was entryd in-to an-oþer man: 'þou deuyl, þat art in þat man, with a fiend
what wo & trauayle woldyst þou suffre for to com̃ aȝen to
heueñ, zif þou myztyst, whiche blysse þou hast lost?' Þe feend
8 seyde: 'zif it were in my powere & in my fre wyll to chese, chose to go to
I hadde leuere, *wyth* o soule of me dysseyvyd, gon to helle hell rather than
wyth-outyn ende, þan for to turne aȝen to heueñ, þere I was!' to heaven.
Men þat hardyn þe feend þus spekyn, haddyn wonder why þe
12 feend seyde so. þe feend seyde to hem: 'wonderytz noȝt of because he was
my woordys, for my malyce is so myche, & I am so obstynate, not able to will
þat I may noȝt haue wyll to wyllen wel.' that which
good is.

Ryzt so, I drede, it faryth be summe men þat arn in þe grete So fares it with
16 curs. þei lyve so longe þer-in, & drede it noȝt, & fallyn so ofte men who remain
þere-in, and amendyn hem noȝt, þat þey be so obstynat in here obstinately in
synne, & so rebell to goddys lawe & to holy chereh, þat, zif þey excommunica-
myȝten chesyn, þey hadde leuere fulfyllen here malyce, to be
20 vengyd, & to don an horryble trespase to god & to holy chereh
& aȝens here neyghbourys, wherthruȝ þei schulde gon to helle,
þan for to leue þat malyce, þat vengauce, & þat wrong, & here
fals vsage, for to gon to heuene.
24 Swyche are þe members of þe feend, for þei be so euyth wyllid they are limbs
& so obstynat in malyce, þat þey wyl noȝt ben amendyd, tyl þei, of the Devil.
wyth þe feend, ben in helle. Þerfore, zif ze be gylty in þe artycles
of þe gret curse, be noȝt obstynat þer-in, to be þe members of
28 þe feend in helle, but ȝerne, *wyth* perfyzt penaunce, comyth out Therefore do
of þat curs to grace, & beth members of god & beth sauȝd! penitence!

[*The Pope Silvinus and the Devil.*]

¶ Example. Siluinus, þe pope, dede homage to þe deuyl to Pope Silvinus
32 come to hyȝ astate. first he was a munke, whan he spak *wyth* did homage to
þe feend, & dede hym homage. Þanne, þe feend dede helpe hym the Devil
who in return
promised the

¹ MS. narracio.

pope that he should live until he said mass in Jerusalem. So Silvanus thought he would live for a long time. The Lent following, he happened to sing mass in a Roman church called 'Jerusalem.'

When he knew it, he had his limbs cut off,

and his body laid in a cart drawn by wild beasts.

The team stopped at St. John Lateran where he was buried.

[Fol. 15 a.]

vp, to be an erchebysschop, & afterward to be pope. panne he askyd þe feend how longe he schulde lyve? Þe feend seyde, tyl he dyde synge a messe in ierusalem. þe pope was glad, for he thouȝt neuere to synge þere messe. Þerfore he hopyd to 4 lyve longe. In lentyn afterward, he seyde a messe in Rome, in a cherche þat was clepyd ierusalem. Whanne he had sungyn, he herde a gret dyn of feendys. He askyd what hyȝt þat cherch? Þe folk tolde hym þat it hyȝt ierusalem. panne wylt 8 he wel be þe feendys woordys þat his deth was nyȝ, & þat þe feendys com̄ for hym. ȝit he felle in no wanhope, but trustyd on goddys mercy, & wepte, & cryed god mercy, & schrof hym opynly to all þe peple. And after þat he dede smyten of fro 12 his body alle hys membrys, oon after an-oper, wherwyth he had worschepyd þe feend. panne he had þat þe stok of his [body] schulde be leyde in a carte, & putt þere-in wylde beestys, and, whyder þei leddyn þat carte & abyden styll, þere he schulde be 16 beryd. þe beestys ronnyng wyth þe carte to þe cherch þat is clepyd seynt Johun þe lateran, & þere þey dede abyde, and þere is his body beryd. And in signe þat he hath mercy of god for his penaunce, ȝit, fro þat tyme hyderward/ aȝen þe tyme þat ony 20 pope schal dye, | his bonys in þe graue make dyn, and swetyn out oyle in signe of mercy.

Deceive the Devil as he did!

As he dysseyuyd þe feend wyth penaunce, & was sauȝd, ryȝt so, wyth penauns, forsakyth ȝoure cursed synnes, & dysseyuyth 24 þe feend, as þe feend dysseyuyd ȝou, & ȝe schul haue mercy, as þe pope hadde, & be sauȝd to blysse! Ad quod &c.

Capitulum Quintum.

Sentencie.

28

More articles of the great curse.

THE oper day, I schewyd ȝou summe artycles of þe grete curs, & pis day I schal schewe ȝou mo artycles þer-of. heryth hem, & beth ware þat ȝe falle noȝt þer-in, ȝif ȝe ben vngylty! And ȝif ȝe be gylty, ȝerne amende ȝou, wyth þerfȝyt 32 penaunce!

¶ Whanne any man, in nede or in poynt of deth, is assoyled of þe sentens of þe gret curs of a symple preest, and þe peryle or nede cesyth, ȝif he go noȝt þanne as sone as he may, godely to take his penaunce of hym þat hath auctoryte to assoyle hym of þat curse be þe lawe, þanne he falleth in-to þat same sentence, as he was before. *extrav. de sententia excomm.* 'Eos qui,' libro vj.¹

The absolution at the point of death is unavailable, unless confirmed after the recovery.

¶ And whanne a man is assoyled of þe court of Rome, or of a legat, of þe gret curse, and hym be enioyned for to go to his bysschop, or to an-oper ordynarie, for to reseue his penaunce, & to makyn aseth to hem þat he dede wrong; ȝif he do noȝt so as sone as he may resonably, he fallyth aȝen in-to þe same sentens. *extravag. de sententia excommunic.* 'Eos qui,' libro vj.¹

The absolution by the Court of Rome is unavailable unless penance is accepted from the bishop, and all wrong restored.

¶ And alle þo arn acursed þat in holy placys beryn, or do beryn, dede bodyis of hem þat arn opynly acursed be name, or of opyn gouelerys; or, in tyme of enterdyȝt, ony dede bodyis beryn, or do beryn, in saynetuanye, but as þe lawe ȝeueth leue. *extravagantes de sententia excommunicationis*, 'Eos qui,' libro vj.¹

Accursed are those who bury an excommunicate or a usurer in consecrated ground,

¶ And alle þat makyn ony contracte wyth nunnys, & alle nunnys þat are weddyd, & alle relygious & clerkys wyth-inne holy ordrys þat makyn swyche contractys, or are weddyd. *extravagantes de consanguinitate & affinitate*, 'Eos qui,' libro vj.²

and 'religious' persons who marry, and they who marry them,

And alle grete men of cytees & of townys þat makyn statutys, or wryten, or endyȝten, wherby ony man is compellyd to payen gouele, & noȝt askyn it aȝen, whan it is payed; And alle þat demyn be swyche statutys; and alle þat han powere, & wyll noȝt don hem away. *extravagantes de vsuris*, 'Ex graui,' in *clementinis*³.

and magistrates who compel any-body to pay usury,

¶ And alle relygious personys þat in preching, or in ony oper place, seyn ony woordys to make þe peple of euyll wyll to payin here tythes. *extravagantes de penis*, 'Cupientes,' in *clementinis*⁴.

and 'religious' persons who incite people against the paying of tithes.

¶ And alle relygious men þat styren noȝt hem þat are

and 'religious' persons who fail

¹ c. 22. de sen. exc. in VIto. 5. 11 [Corp. Juris Canon. ii. 1105].

² Clem. c. un. de consanguinitate et affinitate, 4. un. [ii. 1177]. Not in libro VIto.

³ Clem. c. un. de usuris, 5. 5 [ii. 1184].

⁴ Clem. c. 3. de poenis, 5. 8 [ii. 1189].

to stir those who are shrieved to pay the tithe, schryvyn of hem to payin here tythes, ȝif þey prechyn afterward, tyl þey haue styred here conscyens to amendment. *extravagantes de penis*, 'Cupientes,' in *clementinis*.

and those who compel a priest to officiate in an interdicted place, ¶ And alle þo þat compellyn a preest to seye dyuyñ seruyse 4 in place enterdyzt, or be ryngyng of bellys or in oþer manere, in tyme of enterdyzt, clepe þe peple to dyuyn seruyse, or forbydde hem þat are enterdyzt or opynly acursed, þat þey go nozt out of þe cherch, whil dyuyñ seruyse is in doinge, þowȝ þei be warnyd 8 & bodyn gon out. alle þise þat wyl nozt gon out of þe cherch, whan þei be bydden, þei fallyn in-to a newe sentens. And neyther þei, ne oþere personys þat compellyn hem to abyde, or clepyn hem to dyuyn seruyse, mowe nozt ben assoyled, but be þe 12 court of Rome. *extrav. de senten. excomm.* 'Grauis,' in *clemen*.¹

and 'religious' men who [Fol. 15 b.] minister the sacraments to excommunicates, except in lawful cases. ¶ And alle religious men þat to leryd or to layfolk, wyth-oute leue of | þe curatys, mynystren ony of þise in sacramentyȝ, þat is, þe sacrament of þe awtere/ þe last anoyntyng/ or matrimonye/ 16 or assoyle ony man or womman þat is cursed be lawe or be constitucyoun, but in swyche casys as þe lawe ȝeuyth leue/ þat is, in nede, in peryl of deth/ or but þei don it be priuylege/ & ȝif þey assoylen ony man 'a pena & a culpa' be ony priuylege. 20 *Extravagantes de penis*, 'Cupientes,' in *clementinis*.

'Religious' men are charged, on peril of their souls, not to take any tithes that belong to curates. ¶ Relygyous men are chargyd & bondyn on peryl of here soulys, in peryll of dampnacyoun, in peyne of cursyng, & as þey wyll answeere at þe dredfull day of doom, þat þey procure to hem- 24 self or to here couent no tythes, no offrynges, ne oþere dewtees, þat longyth to curatys, ne oþere profyȝtes þat be lawe longyth nozt to hem, ne none oþere godys, ne dettys, ne oþere thinges, þat longyn to holy cherch, or to ony oþer place, or to ony oþer 28 persone, to be restoryd. *Extrav. de penis*, 'Cupientes,' in *clemen*.

Accursed are those who insult or rob a priest, ¶ And alle þo arn acursed þat in vyolens dyffoule malycyously, dyspoynen, or robbyn, ony man of holy cherche, or falsly conspyrin, confederyn, comettyn, ymagyn, or castyn, ony fals cause, 32 dyspyȝt or slaundre, harm or wyckydnes, aȝens ony man of holy cherch, for hate or ² vengauce, for wynnyng or loue, of ony fleschly freend; ¶ And alle þat leyn hand in violens on fadyr
and who lay hands on their parents,

¹ Clem. 2. de sen. exc. 5. 10 [ii. 1191].

² *hate* or added in margin.

or modyr, on godfadyr or godmodyr; And alle þo þat, after þe and who cause miscarriage,
 chyld hath lyif in þe moderys wombe, malyciously dystroyen
 hem wyth drynkes, or oper craftys; ¶ And alle þo þat lettyn
 4 here owyn chyldryn fro here ryztful herytage, & puttyn opere and who disin-
 mennys chylderyn to ben here eyrys falsly, or in lettyn opere children, or the
 mennys chylderyn fro here herytage wrongfully, in puttyn children of
 here chylderyn to ben opere mennys eyrys vnryghtfully. Ex
 8 *constitucionibus* Stratford/¹ & ex *consiliis* oxon² possunt hec
 colligi.

Manye mo artycles of þe gret curs I fynde, þat nedyn nozt to The remaining
 be schewyd here now. articles are less
 important.

12 [The Accursed Smith.]

¶ A clerk, Jacobus de Vitriaco, seyth³: In þe dyocyse of An accursed
 lyncolne, a smyth was a-cursyd, & helde no charge þer-of, but smith
 scorn & iape. As he sate at mete, a swyn comð in beforð him.
 16 þe smyth, in scorn, kyste of his breed to þe hog, & seyde to his threw a piece of
 felawys: 'Now taketh hede! ȝif þe curs of holy cherch be as bread to a hog.
 perylous as men [seyn] & prechyn, þis hog schal nozt etyn of
 my breed, þat am acursyd. þe hog smellyd to þe breed, & fled The hog did
 20 a-wey þere-fro. þe smyth took aȝen þe breed, & dyde an-oper not take it,
 man castyn þat same breed to þe swyn; þe hog forsoke it. þe whereas it eat
 smyth bad an-oper man castyn of his breed to þe hog, & þe of another man's
 swyn eet it gredily. bread greedily.
 24 Syth an vnclene beeste, & an vnresonable, wolde nozt ete of
 þe breed of a cursed man/ it semyth þer-by, þanne, þat almyȝty
 god, þat is resonable, & seyntys in heuen/ & holy cherch in
 erthe, wyll nozt plesantly receyvin prayerys ne gode werkys
 28 of man, whil he is acursed/ þerfore beth ware! ȝe þat are Therefore be-
 vngylty þat ȝe falle nozt in þise artycles of þe grete curs; And ware of the
 ȝif ony of ȝow fele ȝow gylty in ony artycle þer-of, amende ȝow curse!
 in þerfyȝt penaunce! And ellys ȝe þat heryn hem schewyd
 32 to ȝou, & knowyng hem, & wyll nozt levyn hem, beth ware of
 vengauce of ȝoure god, in ȝoure body & in ȝoure soule; for

¹ See p. 13, note 3.

² See p. 13, note 1.

³ MS. in margin: 'narratio de fabro maledicto & dampnato.'

And if you are
guilty, amend!

[Fol. 16a.]

schame & dampnacyoun folwyth in ȝoure ende! And ȝif ȝe
be gylty in hem, & ȝe be sory in herte, & levyn hem, & in trewe
schryfte [take] penaunce of him þat hath powere to asoyle ȝow,
& trewly makyn amendys, | be þe counseyl of ȝour confessour, 4
ȝe schal be blyssed of god, þere ȝe were before cursyd, and ȝe
schul be full of grace, þere ȝe were before full of synne! 'Vbi
habundauit delictum, superhabundauit & gracia.' *secundum*
*apostolum*¹.

8

[*The Monk who escaped from his Convent.*]

A sinful monk
fled from his
convent.

But he repented
in time, returned
to his order,

Dis I schewe ȝou sooth be example². Cesarius tellyth þat ¶
a munk brak out of his hows, & forsoke his habyte, & ȝaf him
to alle lustys, & synnes, & cursed dedys. At þe laste, he 12
repentyd hym, & took aȝen his ordre & his habyte, wyth sorwe
& schryfte, wepyng, fastyng, & prayerys. he plesyd god, &
forsook synne in-to his ende, & euere more specyally worschepyd
oure lady. In his deying, for his penaunce, he hadde þis grace. 16
he seyde to þe Abbot & to hise bretheryn: 'My worschipfull
faderys, I clepe ȝou to wytnes a-for my god, þat I, synfull
wrecche, lefte my synne, er my synne lefte me, and ȝif god ȝyve
me lengere lyif, I am redy, for his loue, to suffre alle turmentys 20
& peynys. for I hadde leuere ben in payne wyth-outyn ende, &
haue loue of my god, þan ben in heuen-blysse for euere, & haue
goddys hate. ffor I drede euere, & sorwe more þat I haue
forwretthyd my god, þan I drede or sorwe to gon to helle.' In 24
þise blyssefull woordys he dyed. & in his syzt of his brethryn,
aungelys, wyth melodye, boryn his soule to heuen.

and, after his
death, was
brought to
heaven by
angels.

God rejoices in
a repenting
sinner,

but the obstin-
ate one makes
the Devil's joy.

Lo! ȝyf þou be cursyd in þe sentens afore-seyd, in perfyzt
penaunce amende þe as he dede, & ioȝe schal be to god & to 28
alle aungellys of þin amendment, as þe gospel tellyth. And ȝif
þou wilt noȝt drede artycles of þe grete sentens, but holdyst þe
stylelle perin, ioȝe schal be to alle feendys in helle of þi dampna-
cyoun, &c.

32

¹ Rom. v. 20.

² MS. in margin: 'narracio de monacho peccatore et saluato.'

*Capitulum sextum.**De modo decimandi.*

3 **H**ERE-beforn I haue schewyd 3ou þe artycles of þe
 4 sentence of þe grete curs, and fals tythyng is an artycle
 pere-of. Wherefore I schaff telle 3ou how 3e schul tythe truly,
 for to kepe 3ou sykerly out of þe artycle of cursyng. 3e owyn to Tithes have to
 tythen of all manere of godys trewly gett; for þe tenth part be paid of all
 honest earning,
 8 pere-of is dewe to god. *Extravagantes de decimis*, 'Tua nobis¹,
 & *secundum hostiensem*².

3e owyn to tythen of alle thynges profy3table þat are of all goods
 renewyd be þe 3ere, & als oftyn as þey are renewyd. ex yearly profit,
 12 *constitucionibus Ricardi Wynchilse*, '*Sancta mater*³.'

¶ first þe tythe muste be payed of londys & possessiouns; þat viz. of lands,
 is, of swych profy3tes as comyth þer-of, as of corn, hey, wode,
 fruytes of treen, herbage of gardynes, & of wyn, of sedys, of
 16 gardynes. Þe tythe aw3te to be payed of þe profyzt & of þe
 ferme of mylles. Also of pasture, comoun & seuerall. þe tythe mills, pastures,
 ow3te to be payed vp-on þe noumbre of beestys, or vp-on þe animals,
 noumbre of dayes, as it is most profyzt to þe cherch. ¶ Þe whether milch
 20 tythe of þe pasture to þe drye beestys ow3te to be payid as wel or dry;
 as to þi melche beestys; for þei spende leyse as wel as þi melche-
 beestys. 3if þou paye tythe for leyse to þi mylche-beestys, &
 nozt of þi drye beestys, þou payist nozt trewly þi tythe. Hec colli-
 24 *guntur*: *extrav. de decim.* '*Ad apostolicam*⁴,' & *capit.* '*Pastora-*
*lis*⁵,' & *ex constitucionibus Bonifacii, capit.* '*Quoniam propter*⁶.'

Tythe owyth to be payed of all manere wode, of leynys of of wood, fish,
 oystrys, of leynys of fysch/ of pondys/ of dowfys/ of dowfe- fowl,
 ponds, gardens,
 28 howsyr, of werys, of 3erdys/ of flex/ of hemp/ of turbarye/ of flax, hemp,
 fuel;
 fewall/ what-so-euere it be, broom or heeth, fyrsyn or turves, or

¹ c. 26. X. de decimis, 3. 30 [Corp. Juris Canon. ii. 564].

² Cf. p. 28, note 8.

³ Robert (not Richard) Winchelsey, Archbishop of Canterbury from 1293 till 1313. For the Constitutions referred to, see Wilkins, ii. p. 278.

⁴ c. 20. X. de decimis, 3. 30 [ii. 562].

⁵ Ibid. c. 28 [ii. 565].

⁶ This seems to refer to Communes (scil. extravag.) c. unic. de decimis, 3. 7. [ii. 1273], though the chapter does not begin as quoted in the text.

[Fol. 16 b.] ony swych oper fewall. *ex constitutione* | Ricardi Wynchilse, que incipit: 'Sancta mater.'

of all kind of fruit;

þe tythe of all manere of frute of profyzt þat comyth out of þe erth, & out of treen, awyte to be payed, as of applys, perys, 4 crabbys, barbarynes, plummys, cheryes, nutys, coynys. de consecracione, distinccio v., 'Quadragesima'; & ij. q. vij. 'Quicunque recognoverit'; & cap. 'Omnes decime'; *extravag.* de decim. 'Commissum'; & cap. 'Nuncios'. 8

without deducting the farming expenses.

Alle pise thynges forsayde owyn to be tythed & payed wythoute rekenyng of ony cost þere-about, eyther of þe seed or of þe tylying, or of onye expensys abowte þe gaderynge, & wythowte reknyng of ferme, or rente, or kynges taske. *Extravag.* de 12 decim. 'Tua nobis'; & cap. 'Cum non sit'. 'An debeant portare ad ecclesiam an non, seruanda est loci consuetudo.' ar (?) *extravag.* de sepulturis, 'Certificari'.

Example from husbandry.

3if þou hyre an acre of lond for ij. s, and þe tylying per-of 16 stondyth þe on ij. s, þe seed stondyth þe on ij. s, þe rente stante þe on vj. d, þe gaderyng & þe repyng standyth þe on xij. d, þou schalt paye þe tythe schef of þat growyth þer-on, or þe tythe part 3if it be pesyn, or hey, þow3 all þat growyth þer-on be nozt worth 20 vj. d. And þou schalt rekene no cost ne expunse. Ryzt so, schalt þou do in tythyng of wyn, of frute of treen, of sedys, of herbys, of curtylage, of hey, of ferme of mylles, of pasture, of wode, of leynys, of pontys, of dowfe-howsys, of wareynys, of flex, of hemp, 24 of turbarye & fewall, of frute of treen; of alle pise þou owyst to paye þe tythe, & rekne no cost ne expens þere-abowte. *Ex constitutionibus apud Mertoun per omnes episcopos anglie*.

The tithe to be paid as soon as the produce is taken.

¶ And þe tythe of alle pise owyth to be payed as sone as þe 28 profyzt & þe frute is takyn. *Extravagantes* de decimis, 'Tua nobis'; & capit. 'Cum non sit'.

The tithe of lambs and of wool,

þe tythe owyth to be payed of lambryn & of wolfe, þe tenth

¹ c. 16. Dist. v. de cons. [i. 1416.] ² c. 4. C. 16. qu. 7 [i. 801].

³ Ibid. c. 5.

⁴ c. 4. X. de decimis, 3. 30 [ii. 557].

⁵ Ibid. c. 6 [ii. 558]. MS. 'Nuncios.'

⁶ See above, p. 37, note 1.

⁷ Ibid. c. 33 [ii. 568].

⁸ c. 9. X. de sepult. 3. 28 [ii. 551].

⁹ These are the same Constitutions which on p. 37, and elsewhere, are quoted as Winchelsey's (Wilkins, ii. p. 278).

flees & þe tenthe lambe. and 3if þere be but vj. lambryn, or vj. flees, or lesse, for yche owyth to be payed to tythe an ob(*olus*). And 3if þere be but vij. lambys, or vij. flees, or aboue, þanne 4 owyth j. flees or j. lambe to be payed to tythe. and as manye ob(*oli*) owyn to be payed as þe noumbre fayleth fro ten, exclusiue, to þe owuere þat tythed.

¶ Of chese þe tythe ow3te to be payed as longe as any chese ^{of chese and milk,} 8 is made, wynter & somyr, & þat owyth to be by þe tenthe day þat hool þe mylke of þe tenthe day be put to þe tythe chese.

¶ Of mylke owyth þe tythe to be payed wynter & somyr, whanne no chese is made.

12 Of fysschyng of freschwatyr & of salt watyr þe tythe ow3te ^{of fishing and of hives,} to be payed, & of wex, & of hony. Ex *constitutionibus* Bonifacii, 'Quoniam propter¹.'

Of calvys þe tythe of þe valew aw3te to be payid benethe ^{of calves} 16 þe noumbre of ten, & 3if it come to þe noumbre of ten, þe tenthe calf owyth to be payed to tythe. Ex *constitutionibus* bonifacii, 'Quoniam propter *diversas*¹.'

¶ Þe tythes owyth to be payed of folys of hors, þat is, of hors- and colts, 20 coltys. Ex *constitutione* quadam prouinciali, que sic incipit: 'In ecclesiarum rectores.'

¶ Þe tythe ow3te to be payed of swannys, of gees, of dokys, ^{of fowl and game.} of chykenys, of huntynge, of fowlyng, comoun or opere. Ex 24 *constitutionibus* Ricardi Wynchylse, capit. 'Sancta mater.²'

¶ Of alle þise forsayde, of lamberyn, chese, mylk, fysschyng, 28 ^{The tithe of all the produce to be paid without deducting any expenses.} fowlyng, wex, hony, calvys, coltys, swannys, chykenys, gees, dokys, hawkyng, & huntynge, þe tythes owyth to be payed, wyth-oute reknyng of ony cost, or of ony expensys. Ex [Fol. 17a.] *constitutionibus* apud Mertoun per omnes episcopos anglie³.

¶ Alle þat of þise thynges forseyde takyn vp for ony cost, for expensys, or for here trauayle, tyl þe tythe be ferst hooly leyd 32 out, he doth wrong to holy cherche as þus/ þou makyst chese, þou takyst vp for þi salt, or for þi labour, er þou tythe, þou doost wrong/ 3if þou selle, 3yue, or spende, or do away, ony chese

¹ See p. 37, note 6.² See p. 37, note 3.³ See p. 38, note 9.

tyl þe tythe is ferst assigned, þou art vntrewe in þi thything.
 3if þou take vp for scheryng of þi wolle, er þou tythe, þou dost
 wrong, for þou dost aȝens þe fredam of holy cherche, þat frely,
 wyth-oute thraldam of suche expensys, schulde haue his tythe. 4
 And þou apeyryst & lessyst þat tythe in takyng vp þi cost, here
 þou makyst þe cherche thraff. De decimis predialibus, id est,
 de omnibus fructibus de terra crescentibus, vt de frugibus,
 arboribus, fructibus arborum, vino, seminibus, herbis gardi- 8
 norum, de feno, pascuis, firmis molendinis, columbariis, decime
 soluantur illi ecclesie, in cuius parochia crescunt. Ex constitu-
 tionibus Stratford, capit. 'Quanquam exsoluentibus'. ¶ De de-
 cimis mixtis, id est, de agnis, lana, caseo, lacte, piscacione, vena- 12
 cione, melle, cera, vitulis, equis, cignis, soluantur decime, vbi
 consuetudo vult loci illius; & de pullis, aucis, vbi consuetudo non
 apparet. tunc si animalia continue pascantur in prediis proprie
 parochie eius, qui est dominus et curam eorum gerit, illi ecclesie 16
 soluentur decime. Si pascantur in prediis aliene parochie,
 et habent ouile in propria parochia, vel in alia secundum
 Raymundum², de lacte, fetu, et lana, detur decima illi ecclesie,
 vbi pascue (sic!) sunt. Ar extra e(?) 'Commissum'³; sed secun- 20
 dum Alanum⁴, si continue iaceant in vna parochia, & continue
 pascuntur in alia, decime diuidende sunt. Et idem dicendum
 est, si per medietatem anni pascantur in vna parochia, & per
 medietatem anni pascantur in alia, & secundum bonifacii ex- 24
 travag. e⁵; sed consuetudo in talibus seruanda est. de omnibus
 venditis medio tempore anni de vna parochia in alteram
 Domini denda (sic!) est decima.

¶ Marchauntys, & opere, þat in beyng & sellyng wynnen, 28
 owyn of þat wynnyng to paye þe tythe, saaf ferst þei may take
 vp here resonable costys. Also alle men of craft, as wryȝtes,
 smythes, weuerys, brewsterys, baxtery, thaccherys, cordewanerys,
 taylourys, sowsterys, tylerys, masouns, plomerys, tannerys, peyn- 32

Quotations
from Constitu-
tions and Canons
on farming
tithes

and 'mixed
tithes.'

Those tithes
have to be paid
to the curate of
the parish where
the cattle had
been fed,

and if the cattle
had been kept
in one parish
and fed in
another, or if
they had been
fed in two dif-
ferent parishes,
the tithes have
to be divided
between them.

Tithes to be
paid by mer-
chants and
craftsmen after
the deduction
of the expenses
of trade.

¹ Wilkins, ii. p. 704.

² See p. 18, note 5.

³ c. 4. X. de decimis, 3. 30 [ii. 557].

⁴ Alanus is the author of an 'apparatus' to the 'compilatio prima.' (Cf. Schulte, l. c. vol. i. p. 188.)

⁵ Probably to mean the same quotation as p. 37, note 6.

tourys, & alle opere men of craft, as fullerys, mercerys, grocerys, vynterys, pedderys, owyn to payin þe tythe of here getyng be here craft, whanne here resonable expensis be takyn vp.

- 4 ¶ Also þe comoun labourerys & alle seruauntys owyn to payin þe tythe of here hyre, after þat þei haue takyn vp here resonable expense. *extravagantes de decimis*, 'Pastoralis', in *glossa per Innocencium*; *ex constitucionibus bonifacii*, *capit.* 8 'propter diuersas'; *extravagantes de pigneribus*, 'Ex litteris'; & *secundum hostiensem* ⁴.

The tithing of workmen and servants.

Pou owyst to paye þi tythe of thynges þat arn ȝouyn þe be fre ȝifte, or be byqwething of ony of þi freendys. Hugo notauit, ^{The tithe of donations and bequests.}

- 12 xvj. *questio* ij. 'Decime': 'que donatoribus & legatoribus tenentur decimam dare de re donata vel legata, licet decimata fuerit a legatore vel donatore.'

ȝif a styward fynde in þe old court-rollys & rentallys, & in þe newe bothe, þat pou art behynde of þi rente to þi lord for þi tenement, and pou seyst þat pou wylt noȝt payin it, because pou vsedyst noȝt to paye before þat tyme; schal þin euyl vsage excuse þe, & proue fals þat is wretin in þe court-rollys & rent-

As the due payment of rents is still obligatory, although there has been an evil custom of being behindhand

- 20 allys? | 'I trowe, nay. pou schalt paye it, or be put out of þi tenement. Ryȝt so, ihesu, þe styward of þe fadyr of heuen, whanne he sytteth in þe last court of þe doom, ȝif he fynde þe in þe old lawe, & newe, þat pou art behynde of þi tythe, schal

so the unpaid tithes will not be remitted at the last judgement.

- 24 þin euyl vsage excuse þe for to dystroye goddys lawe? Nay, þi pletyng & þin vsage schal noȝt awayle þe pere, but pou schalt be put out of þi tenement of heuen to feendys in helle, seyth seynt Austyn. Dicit Innocencius: 'in eo quod non soluantur decime, & minus plene, nulla consuetudo valet.' xvj. *questio* vij. 'Quicunque'.

- ¶ ffoure vengauces⁸ comyn to man here in erthe for fals thythyng: ffirst he hath goddys curs for brekyng of his lawe.

The four chastisements for false tithing are: 1. God's curse,

¹ c. 28. X. de decimis, 3. 30 [ii. 565].

² See p. 37, note 6.

³ c. 5. X. de pign. 3. 21 [ii. 527].

⁴ Cf. p. 28, note 8.

⁵ ? c. 66. C. 16. qu. 1 [i. 784].

⁶ MS. in upper margin: 'De Exhortatione Decimandi.'

⁷ c. 4. C. 16. qu. 7 [i. 801].

⁸ MS. in margin: 'vindicta pro falsa' decimacione, 1, 2, 3, 4.

'Maledicti sunt a deo, qui decimas non soluunt,' xvj. *questio* j.
'Reuertimini'.

a. poverty and
pain of Hell,

¶ De secunde vengauce is pis: A fals tythere schal come
to pouert, er he dye, & turne to þe tenthe part þat fell owt of 4
heuen, þat is, to þe feendys in endles payne. xvj. *questio* j.
'Maiores'². *Augustinus*: 'Redde decimas, alioquin deducris ad
decimam partem angelorum, scilicet que cecidit in infernum.'

3. vermin, birds
and beasts of
prey,

¶ De iij. vengauce is pis, þat god schal suffre flyes, foullys, & 8
bestys, to wastyn & to dystryn here godys; & reyn schal fayle,
whanne sesonable tyme were for to reyne. xvj. q. j. 'Maiores'².

4. taxes and
extortions of
lords.

¶ De iiij. vengauens is pis: god suffryth hem to be pyled of
lordys wyth taxis, tallyagys, & extorcyouns, & for to haue 12
opere lossys. 'Quod non capit christus, tollit fiscus.' xvj.
questio j. 'Maiores'².

False tithing is
the principal
cause of
calamities of
all kind.

¶ God sumtyme takyth fro false tytherys ix. partys of encres,
and 3euyth hem scarsely þe tenthe part of profyzt for here vn- 16
kyndenes to hym, & for here falssnes. ffor þe most cause why
dyssece & myscheef fallyn on man, womman, & beste, & on opere
godys, frutys, & profyzt on erthe, is for fals tythyng, as seynt
Austyn seyth. & porro in canone, xvj. *questio* j. 'Maiores'². 20

The four rewards
for honest
tithing:
1. plenty of
profit, 2. bodily
health,

Trewe tytherys schul haue iiij. rewardys³ of god: ¶ De firste
is plente of frute on lond & watyr. De secunde is helthe of
body. *Augustinus*: 'Si decimas dederis, non solum habundan-
ciam fructuum, sed etiam sanitatem corporis consequeris'⁴. 24

3. forgiveness
of all sins, 4. the
kingdom of
heaven.

¶ De iij. reward is forzyvenesse of alle þi synnes. ¶ De iiij. is
þe kyngdam of heuen. *Augustinus*: 'Qui premium comparare,
aut indulgenciam peccatorum desiderat promereri, reddat
decimam.' & porro in canone, xvj. q. j. 'decime'⁴. 28

Therefore, re-
nounce your
evil habit,
amend, and pay
your tithes
honestly!

¶ Perfore, 3if 3e wyl fle fro þe iiij. wrettys of god, & haue þise
iiij. rewardys of grace & of ioye, leuyth 3our vsage of wrongfull
tythyng, & makyth amendys in perfyzt penaunce, & tytheth
trewly, as goddys lawe tellyth 3ou, and þanne schul 3e haue 32
plente of good, helthe of 3oure body, forzyfnes of 3oure synne,

¹ c. 65. C. 16. qu. 1 [i. 783].

² c. 8. C. 16. qu. 7 [i. p. 802].

³ MS. in margin: 'de vera decimacione, 1, 1, 3, 4.'

⁴ c. 66. C. 16. qu. 1. [i. 784].

& þe blysse of heuen. 'Beati qui audiunt verbum dei et custodiunt illud.' Blyssed are þey þat heryn þis woord of god, & kepyn it in here werkyng, for þey schal be blyssed in endles
4 ioye! Ad quod &c.

Capitulum vij^m.

De Exhortacione Decimandi.

A **H**ERE-before I told þou how ȝe schulde tythen. now
8 I schal telle þou an exaump^e, to make þou to drede Example to exhort to honest tithing.
þer-by fals tythyng, & for to be styred to tythe trewly, as goddys
lawe techyth ȝow, and noȝt as euyl vsage techyth ȝou. Judas
scarioth¹ stale þe tythe þat was þe tenth^e part of monye þat
12 com to þe comoun purs of crist & of his apostlys. And whanne Judas grumbled, when Mary Magdalen poured all her precious ointment on Christ, maintaining that its value of three hundred pence might have relieved the poor. [Fol. 18 a.]
marie mawdelen pouryd þe swete oynement out of here box on
crist, iudas grucchyd, & seyde: 'Why is þis oynement þus
wastyd? it myȝt a be sold for iij. hundred pens, & haue be
16 ȝouyn to pore folk.' Joh. xij. Judas seyde noȝt þis for loue & But in fact, he said so, because he was the keeper of the common purse, and would steal the tenth part out of it.
deuocoun | þat he hadde to poore folk, but he was purs-
mayster, & bare þe comoun purs of crist, & receyvyd in-to þe
purs all þe monye þat was brouȝt to crist, for to be dysposyd
20 in comoun to þe nedefull, and alwey he stale þe tythe part of
þe monye þat he receyvid in-to þe purse, and þer-fore he wolde
þat þo iij. hundreth penyworth of oynement hadde be sold, & be
ȝouyn in to his purs for pore folk, þat he myȝte a stolyn þe tythe
24 part, as he dede of all oper monye delyuered to hym. And
þer-fore he was wroth & grucchyd þat þat oynement, worth
iij. hundred pens, was so poured out on crist, & noȝt sold, þat
he myȝt a stolyn þe tythe þer-of. Þer-fore he seyde: 'why is
28 þis oynement þus wastyd? & it myȝte a ben solde for iij.
hundreth pens, & a be ȝouyn to poore folk.' Judas was wo,
þat he had noȝt þat vauntage of þo xxx. pens þat was þe tythe
of þe iij. hundreth pens, be-cause þe oynement was noȝt solde.

¹ MS. in margin: 'Judas Scarioth.'

Therefore, to recover his loss, he sold Christ for 30 pence, which was the tenth part of the value of that ointment, and he had a curse of God for every penny.

perfore he thouzte to rekouere þo xxx. pens, & he wente & solde crist for xxx. pens. þere he gette aȝen þo xxx. pens þat he forbare in þe oynement. And for þo xxx. pens he hadde xxx. sythes goddys curs, as it is veryfyed in þe psalme 'Deus 4 laudem', þe which psalme may be applyed to Judas; for euery peny he hadde a sundry curs of god: ¶ Ryȝt so, whan̄ a fals tythere heryth or seeth þat an-ȝer man louyth & worschepyth god, wyth þe oynement of charyte hym anoyntyng, þat is for to 8 seye, trewly paying to god his tythes, for seynt gregorie seyth: 'Probacio vere dileccionis est exhibicio operis.' Prefe of trewe loue to god is to schewyn it out to him in dede, þat is, to ȝeun to god trewly his part, þat is, þi tythe, for þat is a signe þat 12 þou louyst hym, & þis loue is an hoot & a sweet oynement to god: 'Vnguentum est nardi pistici preciosi.' glossa: 'Nardus est herba calida & redolens.'

So the false tither grumbles at the honest one, alleging that the tithes would better be given to the poor.

Whan̄ þe euyff tythere seeth or heryth² þat þou trewely 16 tythest to god, it greuyth him sore þat god & his mynistres schulde be worschepyd & releuyd, & he seyth: 'it were more almes to ȝyue þo tythes to pore folk þan to god or to preestys, for þei haue ynow & to fele.' he seyth noȝt pis for deuocoun 20

But, in fact, he hates the Church, and wants to conceal his own false tithing.

þat he hath to pore³ folk, but he seyth it for malyce þat he hath to holy cherche & to curatys, & for he louyth noȝt god trewly, & for he schulde be knowyn fals in his thythyng be þe trewe thythyng of þat ȝer man. and so, for dreed of schame & 24 sclaunder, he muste tythen as þe ȝere man doth, & so his profyzt schulde be þe lesse. Whanne he seeth þat he muste tythen as þe good tythere doth, & so to lessyn his profyzt, or ellys be schamyd, he goth as Judas, & stelyth pryuely his tythe, 28 þat may noȝt be perceyved, and, wyth euyll counseyl, styreth ȝere men to tythen eue as he doth, þat he may haue þe more counfort & þe more strengthe in felaschip, & þe lesse schame to tythen euyff. and so he & his cumpanye, thurgh his euyff 32 sterynge, sleen crist, as iudas dede wyth his ost. ffor scripture

And if he is compelled to pay his tithe, for fear of shame, he goes and steals it again,

¹ Ps. cviii.

² The construction is resumed after having been dropped at line 8.

³ pore corrected in margin for fore in the text.

& doctourys seyn: Who-so do aȝen þe synne which was cause and so slays
of cristes deth, in-as-mych as is in hym, he doth aȝen crist to did.
þe deth. stelyng of þe tythe þat longyth to cristes purs was
4 cause þat iudas betrayid crist to þe deth, for þe oynement was
noȝt sold, þat he myȝte noȝt stele þe tythe þer-of. Ryȝt so, þe
fals tythere rehersyth aȝen in his fals tythyng þe synne þat
crist was do fore to deth, þat is for to seyn, | he stelyth his [Fol. 18 b.]
8 tythe fro god. here, in-as-mych as is in hym, he sleeth aȝen
crist. þer-fore crist seyth be his prophete Malachias iiij¹: 'Vos
affligitis me in decimis & primiciis.' 'Vos maledicti estis & vos
me fraudatis & configitis.' ȝe turmente me in ȝoure false tythes,
12 þer-fore in nede, & in pouert, & in wastyng of ȝoure godys, ȝe
are acursyd, for ȝe defraude me, & fycchen me, þat is for to
seye, ȝe fycchen me aȝen on þe cros.

M þe x. comaundmentys of god are kept in thre²: In worschipe, The 10 Com-
16 in loue, & in truthe. Worschipe god & man, & þou kepyst mandments are
the x. comaundmentys! loue god & man, & þou kepyst þe x. kept in 3 things:
comaundmentys! be trewe to god & man, & þou kepyst þe x. In worship,
x. comaundmentys. ȝif þou do vnworschipe to god & to þi love, and truth
20 neyghboure, þou brekyst þere onys þe x. comaundmentys. with regard to
For who-so is gylty in on, is gylty in alle. þanne, for þou God and man.
brekyst þe x. comaundmentys onys, þou for onys hast x. He who fails in
cursys of god, þat is, for brekyng of euery comaundment one, breaks at
24 a curse. Ps.³ 'Maledicti qui declinant a mandatis tuis.' ¶ ȝif once all the
þou loue noȝt god & þi neyghboure, þanne þou brekyst þe secunde 10 Command-
tyme þe x. comaundmentys; þanne hast þou þe secunde tyme ments, and gets
x. cursys of god. ȝif þou be vntrewe to god & to þi neyghboure, 10 curses of God.
28 þanne brekyst þou the thredde tyme þe x. comaundmentys of
god, þanne hast þou þe thridde tyme x. cursys of god. Thre
tymes ten is thretty, þanne hast þou thretty tymes goddys curs,
þat brekyst thryes his x. comaundmentys. ȝyf þou tythest
32 falsly, þou worschepyst noȝt god, for þou sleest hym & betrayist The false tither
hym as iudas, for þou stelyst þe tythe as iudas dede, whiche fails in reverence
was cause of cristes deth. þou doost vnworschipe to man, þat is, and man, to God

¹ Mal. iii. 8, 9. The Vulgate reads: In quo configimus te? In d. et in p.

² MS. in margin: 'decem precepta [?] tribus.'

³ Ps. cxviii. 21.

to hem þat schulde lyue be þat tythe, for þou sleest him in þat þou wythdrawyst fro him his lyving, *secundum Gregorium*. Þanne brekyst þou here onys his x. comaundmentys, & hast x. cursys of god. Also in þi fals tythyng, þou louyst noȝt god, 4 for þou brekyst goddys comaundment. 'Qui non diligit me, sermones meos non seruat ¹.'

he fails in love towards his curate,

and in truth towards God, and his curate.

So he breaks three times the 10 Commandments, and gets 30 curses of God, as Judas.

Þou louyst noȝt þi curat, for þou appeyrist hys lyifode. Here brekyst þou þe secunde tyme þe x. comaundementes. 8 Here hast þou þanne þe secunde tyme þe x. cursys of god. Also in þi fals tythyng, þou art vntrewe to god & fals to þi curat, for þou stelyst fro hym þe tythe þat longyth to hym. here brekyst þou þe thredde tyme þe x. comaundmentys, and 12 here þou hast þe thredde tyme ten cursys of god. And þus in þi fals tythyng, for þou brekyst thryes þe x. comaundementys, þou hast thryes x. cursys of god, þat is, xxx^{ti} cursys, as iudas hadde, whiche thretty cursynges arn in þe psalme 'Deus 16 laudem ².'

[*The Proud Earl carried to Hell by Fiends.*]

An earl, while sitting at his meal, was called out by a stranger.

Helimandus & Petrus, abbas cluniacensis, þey seyn þus ³: *¶* þat an erl masticonensis, on a solempne day, sate in his paleys 20 at mete wyth knyghtes & gentlys. hastily pere com̃ a straunge man rydyng on an hors in at þe dore, & seyde: 'Syre erl, ryse vp & come wyth me to þe dore, me muste speke wyth þe.' þe erl myȝt noȝt wyth-stonde hym, but ros vp, & wente wyth him 24

At the door, he found a horse that he mounted at the stranger's command. The stranger, who was a fiend, carried the earl up into the air.

to þe dore. pere he fonde an hors redy, & be byddyng of þat straunge man, þe erl wente vp-on þe hors. þe straunge man was a feend, & þe hors was an-oþer feend. þe feend took his hors be þe brydel, & bare hym vp in-to þe eyr. þane þe erl 28 cryed pytously in ⁴ þe eyr. alle his meyne comyn out fro mete,

[Fol. 18 *a.]

All his knights and subjects cou'd not help him.

| and seyn here lord wyth þe feend in þe eyr. all þe cyte seyn hem, & herdyn hym cryin: 'helpe me now, my knyȝtes & 3e burgeysis of þe cyte! for my stynkyng pride, & my proude 32

¹ John xiv. 24.

² Ps. cviii.

³ MS. in margin: 'narracio de male decimante.'

⁴ Spoiled in MS. by an ink spot.

berying, & for my fals tythyng, þat I wolde noȝt suffre my meyne
 tythe truly to god & to holy cherch, but I haue hynderyd holy
 cherch, to mayntene my prowde beryng, & for fals coueytise noȝt
 4 made restitucyoun; þerfore feendys bere me to helle. be ȝe
 ware be me !'

[*The Vineyard of the Pious Knight.*]

¶ Cesarius dicit: A knyȝt louyd wel holy cherch, & for loue of
 8 god trewly he payed his tythe, and þat wythoute lettyng. he
 hadde a vynezerd, þe whiche, ȝere be ȝere, bare hym x. tunne of
 wyn. and euery ȝere he payed þe tenthe tunne of wyn to tythe.
 Afterward, þat vynezerd bare but on tunne of wyne, and þe
 12 knyȝt seyde: 'god hath takyn fro me ix. partys for my synne;
 I wyl noȝt take fro hym his part. ȝe my meyne lede þis tunne
 of wyne to þe curat!' þere he ȝaf to tythe all to-gedere þat
 his ȝerd bare þat ȝere. þe same tyme, after-ward on þe thredde
 16 day, a preest, þat was þe knyȝtes brother, walkyd in þe vyne-
 ȝerd, & seyȝ itt full of grapys, & seyde to þe knyȝt: 'why be
 noȝt ȝoure grapes gaderyd in ȝoure vynezerd?' þe knyȝt seyde:
 'It are gaderyd clene, þere is no grape left þer-in; god hath all
 20 for tythe.' þe preest seyde: 'þe vynes were neuere so full of
 grapys as it are now.' þe knyȝt wente, & seyȝ it, & dede gadere
 newe þe grapys, & had more plente of wyn þan he hadde befor. he
 he thankyd god, & was trewe forth in his tythyng tyl his ende.
 24 and þanne wente to heuen, to restoryn in party þe place where
 þe aungellys fyllen out.

but he was
 carried to hell
 for pride and
 false tithing.

A knight paid
 honestly the
 tithe of his
 vineyard.

One year, he got
 only one tun of
 wine instead of
 ten, but he gave
 it for tithes, all
 the same.

Three days after,
 his vineyard
 hung full of
 grapes,

and yielded
 more than ever.
 The knight re-
 mained faithful
 in tithing, and,
 at last, went to
 heaven.

Ryȝt so, ȝif ȝe tythen euyl, wyth feendys ȝe schul be born
 in ȝoure ende to helle as þe erl, but ȝe leue [ȝoure synne], &
 28 make amendys in perfyȝt penauns. ȝif ȝe tythe trewely, þanne
 schul ȝe encresyn in ȝoure wordly good, & in ȝoure ende gon to
 þe ix. ordrys of aungellys in-to endles ioye! Ad quod nos per-
 ducat &c.

The false tither
 is carried to hell,

but the honest
 one has profit
 on earth, and
 endless joy in
 heaven!

Capitulum viij^m.

De gradibus prohibitis in matrimonio contrahendo.

Marriage between near relatives is an 'article of great curse.'

It is prohibited to the fifth degree.

The 3 lines of kindred are:
1. The ascendant line from daughter to father and grandfather, &c.,

or from son to mother and grandmother, &c.

2. The descendant line from [Fol. 18 *b.] mother to son and grandson, &c.

HERE-beforn I haue told 3ou of euyl tythyng how it is an **A** artycle of þe grete curs; and þer-fore I tolde 3ou how 4 3e schulde tythen for to saue 3ou fro þe grete curs. but now I schal schewe 3ou of þe contract of matrimonye how it is an artycle of þe grete curs, whann it is don in degrees forfendyd be lawe, wyttyng & wyllynge. 8

¶ Contracte of matrimony in kynrede in-to þe fyfte degre is forfendyd. as whan a man or womman, wyttynge, are weddyd to-gedere in þe firste degre of kynrede, or in þe secunde, or in þe thredde, or in þe ferthe. In þe fyfte degre þey mowe 12 be weddyd to-gedere.

In kynrede are iij. lynes¹: A lyne vpward, a lyne downward, a lyne on syde, croswayes. In þe lyne vpward, þi fadyr is to þe in þe firste degre of kynrede; þi belsyre to þe is in þe secunde 16 degre; þi belsyres fadyr to þe is in þe thredde degre; þi belsyres belsyre to þe is in þe ferthe degre. to hym mayst þou nozt be weddyd, but to þe fadyr of þi belsyres belsyre þou mayst be weddyd, for he is to þe in þe fyfte degre of kynred. 20

¶ In þis lyne vpward, þi moder is to þe in þe firste degre of kynrede; þi beldame is to þe in þe secunde degre; þi beldamys modyr is in þe thredde degre; þe beldame of þi beldame is to þe in þe ferthe degre. to here mayst þou nozt be weddyd, but 24 to þe modyr of þi beldamys beldame, þou mayst be weddyd, for þat is in þe fyfte degre.

¶ In þe lyne of kynrede downward, þi sone to þe is in þe firste degre of kynrede; þi sonys sone is | in þe secunde degre; þe 28 sone of þi sonys sone is in þe thredde degre. to þe sone þat comyth of hym in þe thredde degre, mayst þou nozt be weddyd, for it is in þe ferthe degre, but to þe sone þat comyth of hym þat is in þe ferthe degre, þou mayst be weddyd, for he is in þe 32

¹ MS. in margin: '3 gradus, id est de gradu sanguinitatis.'

¶ fyfte degree. ¶ Ryzt so, in þe lyne downward¹, þi dowȝter is to
 þe in þe firste degree of kynrede; þi dowterys dowter is in þe
 secunde degree; þe dowter of þi dowterys dowter is in þe thredde
 4 degree. to þe dowter þat comyth of here mayt þou noȝt be
 weddyd, for it is in þe ferthe degree; but to þe dowtyr þat
 comyth of here in þe ferthe degree þou mayst be weddyd, for
 þat is in þe fyfte² degree.

8 ¶ In þe lyne þat goth out on syde³, too bretheryn of⁴ too
 systeryn, or a brothyr & a syster arn in þe first degree of kynrede.
 bretheryn or systerynes chylderyn arn in þe secunde degree. þe
 chyldryn þat comyn of brethryn & systrynes chylderyn ben in
 12 þe thredde degree. þe chyldryn þat comyn of hem þat arn in þe
 thredde degree, mowe noȝt be weddyd to-gedere, for pey arn in þe
 ferthe degree. þe chylderyn þat comyn of hem þat arn in þe fyfte
 degree, may be weddyd to-gedere, for þei arn in þe fyfte degree.

16 ¶ In ony of þise thre lynes afore-seyd, go to þe stok, þat is,
 fadyr or modyr, & noumbre noȝt hem, but þe first persone þat
 comyth of þat stok is þe first degree; þe secunde persone fro
 þe stok is in þe secunde degree; þe thredde persone fro þe stok
 20 is in þe thredde degree; þe ferthe persone fro þe stok is in
 þe ferthe degree; þe fyfte persone fro þe stok is in þe fyfte
 degree. In þe lyne þat goth out on syde, as too bretheryn or
 too sustryr, or brothyr & syster, þe chyld of þe brothyr is in
 24 þe fyrste degree of kynrede fro þe stok. of þe oper brother
 comyn chylderyn, & of þo chylderyn comyn chylderyn in þe
 secunde degree, and of þo in þe secunde degree comyn chylderyn
 in þe thredde degree fro þe stok. þe chylderyn in þe thredde
 28 degree of kynrede fro þe stok of þe oper brother & þe chylderyn
 in þe firste degree of kynrede fro þe stok of þe oper brothyr arn
 of kyn in þe thredde degree. Loke in what degree þe persone is
 þat is ferthest fro þe stok, þat is, fro þe o brother or sustyr on
 32 þe o syde; and in þat degree arn fro him alle þe opere personys

or from father
 to daughter and
 grand-daughter,
 &c.

3. The lateral
 line is between
 two brothers or
 two sisters, or
 between brother
 and sister, and
 their descen-
 dants.

In fixing the
 degree of rela-
 tionship in one
 of these lines, go
 back to the
 stok of the
 family, and
 count the first
 descendant as
 the first degree.

In the lateral
 line, the degree
 of the remotest
 descendant

¹ MS. in margin: 'linea descendens.'

² MS. ferthe.

³ MS. in margin: 'linea extensionis a latere.'

⁴ For *of* as a conjunction meaning *or*, cf. H. Bradley's edition of Stratmann's Dictionary.

must first be fixed. And in the same degree in which he is related to the stock of the family, he is also related to every one of the descendants of his ancestor's brother or sister.

The prohibited degrees of spiritual kindred, constituted either by baptism

on þe oper syde þat comyn of þe lyne of þe oper brother & suster. In þe same degree of kynrede þat he is in þat is ferthest fro þe stok, þat is, fro þe o brother on þe o syde, in þe same degree of kynrede to hym is he þat is next þe stok, þat is, next of 4 kynrede to þe oper brothir on þe oper syde. *Predicta colligi possunt: extrav. de consanguinitate, c. ultimo*¹, & c^o 'Tua nos'², & *extrav. de testibus, 'licet ex quadam'*³, & c. 'Non debet'⁴.

ffals contract of matrimonie is also in gostly kynred of **C** baptem⁵ & of confirmacyoun. ¶ Þe chyld baptized & his god- 9 fadyr & god-modyr arn of kyn. Þe chyld baptized & his god-fadyr & godmodyr arn of kyn. Þe chyld baptized & þe chyl- deryn of his god-fadyr & god-modyr arn of kyn, þow3 þey be 12 bastardys. Þe chyld baptyzed & þe wyif of his god-fadyr or þe husbond of his god-modyr arn of kyn, 3if þe wyif of his god-fadyr was fleschly knowyn of his god-fadyr before þe tyme þat he answeyrd for him, or 3if þe husbonde of his god-modyr 16 knewe fleschly his god-modyr, er sche answeyrd for him. Þe fadyr & þe modyr of þat chyld baptyzed & þe god-fadir & þe god-modyr of þat chyld arn of kyn. Þe chyld baptized & he [Fol. 19 a.] þat baptyzed þe chyld arn of kyn. þe chyld | baptyzed & þe 20 chylderyn of hym þat baptized hym, bastardys or opere, arn of kyn. Þe chyld baptized & þe wyif of hym þat baptyzed him, 3if he knewe here fleschly before, arn of kyn. þe chyld baptized & þe husbonde of his god-modyr arn of kyn, 3if þe husbonde 24 knewe here fleschly before. he þat baptized & fadyr & modir of þe chyld þat is baptized arn of kyn.

or confirmation. ¶ In confirmacyoun⁶ of þe bysschop, þe chyld confermyd & þe **D** god-fadir þere, or þe god-modyr, arn of kyn. Þe child con- 28 fermyd & þe chylderyn of hem þat answeyrd arn of kyn. Þe chyld confermyd & þe wyif of hym þat answeyryth arn of kyn, 3if he knewe here fleschly be-forn. Þe chyld confermyd & þe

¹ c. 9. X. de cons. et affin. 5. 14 [Corp. Jur. Canonici ii. 704].

² Ibid. c. 7 [ii. 703].

³ c. 47. X. de testibus et attestationibus 2. 20 [ii. 337].

⁴ c. 8. X. de consanguinitate et affinitate 4. 14 [ii. 703].

⁵ MS. in margin: 'de baptismo.'

⁶ MS. in margin: 'de confirmacione.'

husbonde of here arn of kyn, 3yf sche were fleschly knowyn of here husbonde, er sche answeyrd. And þei þat answeyryn a-forne þe bysschop & þe fadyr & þe modyr of þe chyld confermyd arn
 4 of kyn. Þe chyld confermyd & he þat confermyth arn of kyn. Þe chyld confermyd & þe chylderyn of hym þat confermyth arn of kyn. Þe chyld confermyd & þe wyif of hym þat confermyth arn of kyn, 3if his wyif were of hym fleschly knowyn be-forne.
 8 He þat confermyd & fadyr & modyr of þe chyld confermyd arn of kyn. Alle þise degrees, in fleschly kynrede or in gostly kynrede, be baptem̃ or be confirmacyoun, are forfendyd fro contracte of matrimonye be lawe & in peyne of cursyng. and
 12 3if personys be weddyd in ony of þise degrees, þey owyn to be departyd asundre. *Extravagantes de cognatione spirituali*, 'Ne E dum,' libro vj.¹, & *capitulo* 'Quamuis'².

In affinite³, contracte of matrimonye is forbodyn in þe same
 16 peyne as in kynrede in-to þe fyfte degre. as þus: Alle þat arn of þy wyues kyn, or of þi lemmannys kyn, in-to þe fyfte degre of kynrede, arn of þin affynite, in þe same degre of affynite þat þei are to þi wyif in kynrede. And þou womman, all þe kyn of
 20 þin husbonde in-to þe fyfte degre, & of þi lemman also, arn of þin affinite in þe same degre of affinite þat þey are to þin husbonde, or to þi lemman, in kynrede. *extravagantes de consanguinitate et affinitate*, 'Non debet'⁴.

24 Þe kynrede of þi wyif, or of þin husbonde, or of þi lemman, in þe firste degre is of þin affinite in þe first degre; and þe secunde degre of kynrede is to þe þe secunde degre of affinite, and so forth to þe thredde & to þe ferthe degre of kynrede of þi wyif,
 28 þei ben of þe same degre of affinite to þe, and to none of þe foure degrees mayst ou be weddyd; but to þe fyfte degre in affinite þou mayst be weddyd. xxxv. *questio* iij. 'Sane'⁵; & *capitulo* 'Porro'⁶.

Þow þou mowe nozt be weddyd to none of þe kynrede of þi
 32 wyif, or of þin husbonde, or of þi lemman, in-to þe fyfte degre, þou myzt, þow, be weddyd to man or womman þat weryn

Marriage between persons connected by affinity is forbidden to the fifth degree. The degrees of kindred connecting the one party with his own family, represent the degrees of affinity as to the other party.

It is not forbidden to marry a person who may have been married to a member of the family akin by affinity.

¹ c. 1. cogn. spir. in Vito. 4. 3 [ii. 1067].

² MS. in margin: 'de affinitate.'

³ c. 14. C. 35. qu. 2. et 3 [i. 1267].

⁴ Ibid. c. 3 [ii. 1068].

⁵ See p. 50, note 4.

⁶ Ibid. c. 22 [i. 1270].

husbonde or wyif to hym þat was of þi wyues kyn or of þin husbondys kyn; as þus: þi wyif is deed; þou myȝte wedde here brotheres wyif. ȝif þin husbonde be deed, þou myȝt be weddyd to his susteres husbonde. *extravagantes de consanguinitate & 4 affinitate*, 'Non debet 1.'

No affinity exists between the respective relations of a couple.

¶ Also þi kynrede, þowȝ þei be of affinite to þin husbonde, or to þi wyif, or to þi lemman, þei be noȝt, þowȝ, of affinite to þe kynrede of þi husbonde or of þi wyif. for þe fadir & þe sone 8 may weddyn þe oon þe dame & an-oþer þe dowȝter. two bretheryn may weddyn two susteryn. *Extravagantes de consanguinitate & affinitate*, '[Quod] super hiis 2.'

[Fol. 19 b.] In þis affinite wyth-ynne þe fyfte degre, is matrimonie 12 forfendyd, for it lettyth matrimonye to be sacryd, & ȝif it be | sacryd after þe affinite, þere owyth to be made a devorce. *secundum Ricardum, distincio xj.* 3

After having contracted a marriage in due form, it is impossible for either party to marry again during the life-time of the first spouse,

¶ Also, ȝif þou make a contracte of matrimonie to oon persone ¶ wyth full acorde of ȝou bothe, in saying þus: 'Here I take þe 16 to my wyif,' and sche seyth aȝen: 'here I take þe to myn husbonde;' þowȝ non othe be made, ne trewthe plyȝtyng, ne no fleschly knowyng, ne no wytne be þere, & afterward þou makyst 20 a contracte wyth an-oþer, leuyng 4 þe first persone, þi secunde contracte is a fals contracte of matrimonie & spouse-breche 5, for trewe matrimonie is in þe firste contracte, ȝif in þe first contract were no lawfull lettyng. *extrav. de sponsalibus*, c. 'Ex sponsalibus 6.' 24

not even in another country.

¶ Also, ȝif þou be weddyd here in þis cuntre, & gost fro þi make in-to an-oþer cuntre, & art weddyd þere to an-oþer persone, lyuyng þi first make be þi wytyng, þere is a fals contracte of matrimonye. *Extravagantes de sponsalibus* 7. 28

The marriage with a nun is null.

¶ ȝif þou wedde a nunne wytynge, or ony womman þat hath

1 c. 8. X. de cons. et aff. 4. 14 [ii. 703]. 2 Ibid. cap. 5 [ii. 702].

3 Ricardus Anglicus (Bishop of Chichester 1214, of Salisbury 1217, of Durham 1228, died there 1237), 'Distinctiones super Decretis,' extant only in MSS. (Cf. Schulte, *Geschichte des Canonischen Rechts*, vol. i. p. 183.)

4 To mean: living; cf. l. 26.

5 MS. in margin: 'contractus matrimonii licitus et illicitus.'

6 c. un. de sponsalibus et matrimoniis in VIto. 4. 1 [ii. 1065].

7 ? c. 31. X. de spons. et matrim. 4. 1 [ii. 672].

- made a solemne vow of chastyte, þat contracte is fals. ȝif any nunne, or any clerk wyth-inne holy ordrys, or any relygyous professyd, make any contracte of weddyng, þat contracte is fals.
- 4 In alle þise degrees forsayde, þat is to seyne, in alle degrees of fleschly kynrede, & of gostly kynrede, & of affinite, & opere degrees, as I haue schewyd ȝou befor, contract of matrimonye is forfendyd. And ȝif it be sacryd, þer owyth be lawe to be
- 8 made a deuorce. Perfore knowyth þise degrees in ȝour herte, & beth ware þat ȝe be noȝt weddyd, ne make no contract of matrimonye in swyche degrees, for dreed of curs! And ȝif ȝe fynde ȝou gylty in þise degrees weddyd, ȝerne in ȝour confessioun beth
- 12 gouernyd be þe counseyl of ȝoure confessour.

A marriage contracted within one of these degrees, must be divorced.

[*The Tormented Couple.*]

- ¶ Helymandus dicit¹: pere was a colyere, þat made colys. he was poore, but he was a good lyuere, & he was homlych & wel
- 16 belouyd to an erl, comitatus meruernensis. on a nyȝt, as he wooke his dyche of colys, whil þey weryn in brennyng, sodeynly a womman nakyd ran abowte þe colys brennyng, and after here rood a man wyth a swerd drawyn. he styked here through here
- 20 body, as hym² thowȝte, manye a tyme, tyl sche lay as deed. þanne he kest here in-to þe fyre, & all for-brente here. he drowe here out of þe fyre, & toke here vp-on þe hors a-forh hym, & rood away. þus he dede manye dyuerse nyȝtes. At þe
- 24 laste, þe colyere wente & tolde it to þe erl. þe erl, wyth þe colyere, wokyn þat cole-pytt. þe womman nakyd com aȝen & þe man on þe hors, & he turmentyd þat womman as he dede be-forne. And whanne he hadde here on his hors, & schulde go,
- 28 þe erl wyth-stood hym, & askyd hym what he was. He seyde to þe erl: 'I was ȝoure knyght, swyche a persone þat falsly was weddyd to my wyif, & fals I haue be to here of my body. And þis womman was þe wyif of þat knyȝt falsely also weddyd to
- 32 hym. Perfore I had no grace to louyn my wyif, ne þis womman had no grace to louyn here husbonde, for we weryn false to hem

One night, a collier of the county of Merioneth (Mervinia?).

saw a naked woman pursued by a horse-man with a drawn sword. The man pierced her right through her body and thrust her into the burning kiln. Then, he drew her out again, and rode away with the body. After having seen this several nights, the collier told it to the earl, who joined him in his watch.

Then, the horse-man told his story to the earl. He and the woman had been married unlawfully.

wherefore each of them had no grace to love the other,

¹ MS. in margin: 'narracio de falso matrimonio.'

² i. e. the collier.

and they both lived in adultery.
Therefore they had to endure those fearful pains.
[Fol. 20 a.]

pat we made first contract wyth, but I & sche þus had medlyd to-gedere long tyme in avowtrye, & wolde noȝt leuyn tyl nyȝ oure ende, and þanne we were schryuen wyth gret contrycyoun, and ellys we hadde be dampnyd wyth-outyn ende. Þer-fore, þus 4 of me euery nyȝt sche is turmentyd. in euery stroke of my swerd sche hath more peyne þan | man in his deth, whanne his herte brestyth asundre, and ȝit sche hath myche more peyne in here brennyng. Þe hors þat I sytte on is þe feend þat 8 turmentyth vs bothe, on þe whiche feend I suffre so myche peyne, þat, þowȝ alle tungys to-gedere myȝte spekyn, þey schulde noȝt tellyn my peyne.'

Unlawful matrimony leads to discord, adultery, and horrible pains.

Lo! þere fals contracte is of matrimonye, after-ward þere is no 12 grace of trewe loue, but dyscord, & avowterye, & horryble peyne in here ende.

[*The Rescue of a Faithful Wife.*]

At a pillage of Liège (?), a virtuous woman tried to escape defilement by swimming. Two enemies pursued her, and took her into their boat.

But preferring death to shame, she threw herself into the sea again. By her leap, the boat turned over, and the pursuers were drowned.

God punishes adulterers, and saves faithful spouses.

¶ *Jacobus de Vitriaco*¹, he seyth: Whan a cyte liodiensis was 16 dystroyed of brabantynes, wommen of þat cyte for dreed of dyffoulyng fleddyn away, & oon of hem swam in þe flood, for to kepyn here chast fro þo brabantynes. two of þe enmyes rowyd after in a boot, & tokyn her in-to þe boot, and woldyn a leyn 20 by here. Sche seyde sche was wyif trewly weddyd, and sche wolde noȝt be fals to here husbonde; rathere sche wolde takyn here deth. sche brast out of here hondys, & felle aȝen in-to þe see. and be here skyppynge out of þe boot, þe boot ouyrturnyd, 24 & drenchyd þo two men. and sche, for here trewe loue in matrimonye, be grace of god, wente to þe londe wyth-outyn harm of body & soule, & in here ende com to heȝȝ ioye.

As god suffred þe avowtrerys to drenchyn, and sauȝd here þat 28 kept here chast, so god schal suffre hem þat ben noȝt trewe in matrimonie to perysche in peyne, but þey amendyn hem, and schall sauyn hem þat arn trewe in matrimonye to endles blysse. Ad quod &c.

32

¹ MS. in margin: 'narracio.'

*Capitulum nonum.*Recapitulacio compendiosa articulorum sentencie
excommunicacionis.

- 1 **W**E denouncyn hem alle acursed, dampnyd, & departyd fro Accused are
 5 god to Sathan, þe feend, þat wyttyngly & malyciously
 depriuen of here ryght & of here lawe holy cherche, chapel, ^{infringers of}
 chirche-zerd, or ony place halwyd or priuilegyd. And alle þo ^{rights and}
 8 þat brekyn, dystroyen, dysturblyn, or lettyn, ony poynt of ^{privileges of the}
 fredom þat longyth to holy cherche, eyther general or specyall ^{church;}
 fredam, eyther spiritual or temporal, whethir it be þat sum
 o cherche in party hath more oon þan an-*oper*. And alle þo
 12 þat purchasyn wryttes or letterys in lay court, for to lette þe
 lawe of holy cherche & þe proces *per-of*. of swwhyche causys as
 longyth skylfully to cristen court, þat awyte to be demyd be non
oper lawe. And alle þo þat lettyn ony man þat is somonnyd,
 16 or þat hath appelyd to þe court of rome, þat he may noȝt
 defendyn him þere, to pursewyn his ryȝt. And alle þo þat
 brekyn, brennyen, or robbyn, holy cherche, chapel, place relygyous, ^{destroyers}
 place halwyd or priuilegyd, in vyolence or malyce, opynly or
 20 priuely, or holy cherche godys, or *opere* mennys godys, leyd in
 þe holy places to be kept. And alle þat stelyn holy cherche ^{and purloiners}
 godys out of placys vnhalwyd. And alle þo þat arn wel payed ^{of church goods;}
 þat swyche thynges are don in here name of here sugettys. And
 24 alle þo þat in vyolence beryn, or drawyn, or do beryn, man or ^{violators of}
 womman out of holy cherche, or cherch-zerd, or cloystre, or out ^{the church's}
 of ony *oper* place, halwyd or priuilegyd, þat fleeth thedyr for ^{asylum;}
 socour & helpe, but in suche causys as þe lawe ȝeuyth leue.
 28 And alle þo þat forbydden or lettyn hem of here lyfode, or
 hem agrevyn in body or in | here good, whyl þei be þere. ¶ And [Fol. 20 b.]
 alle þat are wel payed þat swyche thynges be don in here name.
 & alle þat ȝyuen *per-to* helpe, counseyl, or fauour. ¶ And alle
 32 þo þat in vyolence wastyn, brekyn, *peryschen*, dystroyen, ^{destroyers and}
 occupyen, stelyn, beryn, ledyn away, or do ledyn away, þe godys ^{purloiners of}
 church pro-
 perty;

pat longyth to graungys, manerys, or oper possessyouns, of
 erchebisschopys, bysschopys, or of ony opir men of holy cherche,
 aȝens þe wyll of hem or of here deputees þat arn keperys of þo
 placys & of þo godys. ¶ And alle þat helpyn þer-to, or ȝyuen
 counseyl or fauour. And alle þo þat in here howsys or in
 townes kepyn or defendyn an opyn theef, after þe tyme þey be
 thryes monestyd of here ordynarye, in specyal or in general, but
 þey puttyn hym away fro hem. ¶ And alle opyn thevys, & alle
 false raueynerys, murdererys, nyȝt-thevys. Alle clerkyz wyth-in
 holy ordrys þat beryn armys aȝens þe pes, & felawyn hem wyth
 theuys & wyth euyl lyverys. ¶ And alle þat receyvyn or takyn
 ony mede, for to lettyn þe pes, þat þe partyes þat stryuen to-
 gedyr in þe lawe schulde noȝt ben acordyd. ¶ And alle false
 tytherys, & alle þat stelyn tythe, or wrongfully wythholdyn it,
 or for malyce or false custom dystroyen tythes, or don hem be
 dystroyed, or wastyn hem, or beryn hem away, or lettyn hem to
 be led out of here londys, or tythen þe lesse or þe werse, but ȝif
 þei mowe haue summe ȝiftes, or wyl noȝt suffere þo tythes to be
 led out of here londys be wayes vsed of old tyme, but be cumpas
 aboute. ¶ And alle þat takyn vp here cost or here expensis, or
 ȝyuen þer-of, or spendyn þer-of, of ony parcell, tyl it be first
 hool tythed¹ to-gydere, or ellys sett on, or told in þe noumbre,
 as of hey, corn, wode, fruyte, wolles, chese, fysschyng, foulung,
 & of all manere thynges tythable, saaf of chaffaryng, of laborerys,
 of men of craft; here resonable expensys þere abowte awȝte first
 to be takyn vp in reknyng, & þe tythe of þe remenaunt owȝte
 to be payed to tythe. But þi cost abowte þi corn, or abowtyn þin
 hey, ne for makyng of chese, ne scheryng of wolles, þou schalt
 noȝt rekene þi cost, but payen trewly þi tythe & hooly. and ȝif
 þou do noȝt þus, þou depyrest holy cherch of his fredom & of
 his ryȝt. ffor þe cherch frely, wyth-oute thraldom, schulde
 haue hool his tythe, wyth-oute lessyng & apeyryng, wyth-oute
 reknyng of ony cost, or of expenses. ¶ And alle þo arn acursed
 þat for malyce forbydden opere folk þat þey schulde noȝt offeryn
 at weddynges, at purgacyouns, at mortuaryes, but o messe-

protectors of
thieves;

thieves, robbers,
murderers;

clerks who wear
arms;

those who pre-
vent the agree-
ment of
pleaders;
false and dis-
honest tithers;

and those who
deduct their
expenses before
paying the
tithe,

except mer-
chants and
workmen;

those who pre-
vent,

¹ MS. 'tythed hool tythed.'

peny. & ȝif any mo be offryd, alle þat takyn þat offryng to here vse or to operes vse, aȝens þe wyll of hem to whom þe offryng longyth. ¶ And alle þat lettyn hem-self or opere men of
4 here offrynges, or of any oper swyche deuocoun. And alle þat takyn or occupyen to here owyn vse or to any operes vse ^{or purloin, offerings;} opere offrynges at masse, at ymagys, at crossys, at relykes, in cherch or in cherch-ȝerd, chapel or porche, or in any oper place
8 of towne; or þe offrynges stele, or dyspose for any vsage, or for any colour of any good werk, aȝens þe wyll of hem to whom þe offrynges longyn; & alle þat ȝyuen þer-to comaundement, fauour, counseyl, or helpe. ¶ And alle þo þat forsake to fulfyllen þe
12 comaundment of þe kyng to takyn hem to prisoun þat ben ^{and who hinder the imprisonment of the ex-communicate; [Fol. 21 a.]} opynly acursyd, & haue leyn | þere-in xl. dayes. And alle þat vnryȝtfully helpyn hem to be delyuered out of prisoun, aȝens þe assent of hem þat acursyd hem, and tyl þey haue made amendys
16 & satysfacyoun. ¶ And alle þo þat arestyn, or enprisoun ^{and who imprison,} wrongefully, any man of holy cherche, wherfore he resygneth or forsakyth his benefyce, for malyce. ¶ And alle lay-men þat wrongfully & wyth-outyn auctoryte settyn any man of holy
20 cherche in stockys aȝens his wyll, or wyth-holdyn hym, or kepyn hym opynly or priuely in prysoun, in feterys, or in any oper bondys. ¶ And alle þat leyn hand in vyolens on any man of ^{lay hands on,} holy cherch. And alle þat myȝten lettyn it, & wyll noȝt. And
24 alle þat comaundyn here sugettys þer-to, and alle þat arn wel payed þat [it] is don in here name, & alle þat consente þer-to. And alle þat mayntenyth, helpe, ȝeuyth counseyl or counfort þer-to, where-through þat violence is don & perfoormyd. ¶ And
28 alle þo þat dyffoulyn, dyspoylen, or robbyn, any man of holy cherche, or falsely comettyn any fals cause in dyspyȝt or in slaundre of hym, for hate or for vengauce, wynnynge or loue, aȝens any of holy cherch, or aȝens þe lawe or ryȝt of hym.
32 ¶ And alle þat lettyn þe iurysdyccoun of prelatys, as wyth ^{and who hinder the jurisdiction of prelates and bishops;} gret cumpanye & strengthe, wyth gret dyn & aray, goinge to any court of holy cherch, and turbelyn þe ordynaryes, and here offycerys, & oper peple þere present, þat þe offyce & þe iugement
36 is wrongefully lettyn. And alle þo [þat] lettyn þe excecucoun

of here lawfull maundementys, or takyn, or betyn, dyffoullyn, or vexin wrongfully, þe bererys of þo maundementys. And alle þat endyztin, arestyn, or enprysonyn, or vexin in lay-court, or do it be don, or procure ony dyssese, to hem þat ryztfully 4 pursewyd in cristen-court azens here aduersaryes; or dyssese here iuge, here aduocatys, procuratours, or opere mynistrys of þe court, or ony oper þat helpyn þer-to. ¶ And alle lordys, & here baylyes, & opere, þat forbyddyn here tenauntys, or here bonde- 8 men, or oper men wyth-inne here lordschiþ, þat þei schulde nozt gon out of þat lordschiþ, þowþ þei [be] somounyd to apere aforn here lawfull ordynarye for here trespase, or to preue a testament of þe dede; or in courtys & letys of here lordys 12 lettyn, or do lettyn, or procuryn þer-to, þat prelatys mowe nozt lawfully correctyn here sugettys for here dyffawtys. ¶ And alle þat lettyn þe makynge of a lawfull testament, or chaungyn, or procuryn to lettyn, þe laste wyll of þe dede, of bonde or fre, 16 seruaunt or prentys, of¹ sengle or of weddyd, of here owne wyues, or of opere mennys wyues, in suche thynges þat þey mowe beqwethe be lawe or be custom. ¶ And alle þat lettyn þe prouyng of such testamentys. ¶ And alle þe lordys of þe 20 fee, & opere lordys, & here baylyes, þat wyll nozt suffryn þe dettys of þe dede þat were here tenauntys or bonde-men, or opere þat dyen vntestat, or here servauntys, to be payed of þe meueable godys of þe dede to þe dettours, or to holy cherche, 24 or to opere, as þe wyll of þe dede was; ne þe poreyoun to be payed to wyf & chylderyn of þe dedys good, þat longyth to hem be lawe. ¶ And alle lordys, & here baylyes, & opere, þat takyn to hem þe godys of þe dede ouyr þe lawfull dette dewe 28 to hem, feynyng wrongfully in here stretys þat þe dedys godys were nozt sufficient to acqyten þe dettys to here lord, & alle holderys wyth hem, counseylourys, mayntenourys, counfortourys, comaundourys, and alle þat arn wel plesyd þat 32 swyche dedys are don in here name or in here seruyse. ¶ And alle þat on here dede-bed, or in ony oper tyme of here lyue, zeuyn away here good in defraude of opere men, þat of

and who hinder
the making of
testaments,

and the pay-
ment of debts
of the dead;

and who seize
more of the
dead man's
property than
[Fol. 21 b.]
is due to them;

and who make
fraudulent
donations;

¹ MS. *or*.

þe residue may noȝt be payed here dettys to holy cherche,
 ne to qwyke & dede, ne to wyif & chyld þe porcoun þat
 longyth to hem be lawe. And alle þat takyn swyche ȝiftes
 4 for defraude, & alle þat procure þer-to, or conseylin, defendyn,
 monestyn, or bryngin in. ¶ And alle þo þat reysin or steryn disturbers of
the peace of the
church, the
king, and the
realm;
 stryif aȝens þe pes of holy cherch, of þe kyng, & of þe reme, be
 powere, dede, or counseyl, or comettyn, counfortyn, or ymagyn,
 8 deth, tresoun, or ony oper dysceyte, to þe kyng, to the qween,
 or to ony of here chylderyn. ¶ Alle þat conspyrin aȝens hem, conspirators,
&c.;
 alle tretours, alle comoun baratours, vprayserys of¹ vnryȝtfull
 batayles, alle comoun ryserys, alle felouns & here maynteynourys,
 12 counfortourys, confederatours, & conspiratours. Alle þat takyn
 on hande wyttyngly false quarellys, alle fals wytnes-bererys, false witnesses,
perjurers, &c.;
 & forswererys on þe holy doom afore a iuge, in eythir lawe.
 And alle þat don hem forsweryn hem wyttyngly, or hyre hem,
 16 or teche hem, or counseylin, mayntenyn, procuryn, or brynge
 forth. ¶ And alle hous-brennerys malyciously, but it be in incendiaries;
 leefull werryys. ¶ And alle þat feyztin, or drawe blood in polluters of
churches;
 vyolens, or defoule wyth lechcherye, or wyth oper horryble synne,
 20 ony place halwyd, wherfore it nedyth to be reconsyled aȝen.
 & alle mansleers, but in suche causys þat þe lawe excusyth.
 ¶ And alle þat leyn hond in vyolens on fadyr or modyr, or on and those who
lay hands on
their parents;
 godfadyr & godmodyr. And alle þat dystroyin in þe moderys and who cause
miscarriage;
 24 wombe ony chyld, or slene wyth drynkys, or wyth opere craftes,
 after þe tyme þey haue lyif, or puttyn here chyldren to be fals
 eyres. ¶ And alle wyches, & heretykes, & lollardys, & alle þat and witches,
heretics, lol-
lards,
 beleuyn on here heresy. alle þat fauouryn hem, or defendyn,
 28 beryn, or do beryn, suche men, heretykes or þe beleuerys on
 hem, in ony holy place, & alle here mayntenourys or fauourerys.
 ¶ And alle þat beleue noȝt on þe sacrament of þe awtere þat it misbelievers;
 is goddys body, his flesch & blood in lyknes of breed & wyne.
 32 ¶ And alle þat beleue noȝt in þe opere sacramentys & in þe
 artycles of þe feyth, as þe cherch of rome beleuyth & techyth.
 ¶ And alle aduokatys þat puttyn forth false excepcyouns and lawyers
who hinder
matrimony, or
delay causes
 to lettyn trewe matrimonye, or in oper causys, aȝens ryȝt,

¹ MS. &.

by vexatious
pleadings;
and those who
use false
measures;

and infringers
of the Great
Charter and the
Charter of the
Forests;

and 'religious
men' who
minister the
sacraments
without au-
thority;

and those who
hinder the right
[Fol. 22 a.]
of a patron;

and who marry
in any pro-
hibited degree
of relationship
or compater-
nity;

and nuns,
clerks, or other
persons who
made a vow of
chastity, and
marry after-
wards;

and priests who
solemnize such
marriages;

and those who,
in time of inter-
dict, bury
persons in holy
places, or who
bury excom-
municates, here-
tics or usurers;

and who get
absolution at
the point of
death, and
neglect to have
it confirmed

wherefore þe proces of þat cause is hyndryd, & þe lengere lettyd & delayid. ¶ And alle þat makyn & vsyn wyttyngly false auncerys, false weyztys, false busschellys, or opere mesurys, oper-wyse þan þe statute of þe parlement wyll, and aʒens þe 4 kynges standard. ¶ And alle þo þat don aʒens ony of þe articles, contenyd in þe gret chartre or in þe chartre of þe forest. ¶ And alle relygious men þat mynystre, wyth-oute leve & auctoryte, to letteryd or to laymen, þe sacrament of þe 8 awtere, or þe last anoyntyng, or sollemnysyn matrimonye, or asoyle folk þat ben acursyd, eythir be lawe or be constitucyoun, but in suche causis þat þe lawe ʒeuyth leue, or asoyle folk 'a pena & a culpa.' ¶ And alle þat puttyn ony debat or plee 12 in ony patronage of ony cherche, whan it | is voyd, wrongfully, wherefore þe verry patroun is lettyd of his ryzt, þat tyme. ¶ And alle þat makyn ony contracte of matrimonye, or are weddyd to-gedere, wetyngly, in ony degre of kynrede or of affynyte, 16 benepe þe fyfte degre, or in degrees of compaternyte, þat comyth in answeryng for a chyld in baptem or in confirmacyoun. ¶ And alle nunys & relygyous, and alle clerkys wyth-inne holy ordrys, þat makyn swyche contractys, or are weddyd to-gedyr. 20 ¶ And alle þo þat han made a solempne avowe of chastyte, þat makyn matrimonye or contracte þer-after. ¶ And alle þat are weddyd to-gedyr in degrees for-fendyd be lawe. ¶ And alle preestys þat wyttyngly, & be here fre wyll, sollemnysen ony 24 suche matrimonyes, or ony weddinges, but of here owyn peryschenys, wyth-oute leue; or sollemnysen ony matrymony, wyth-oute þe banys askyd. ¶ And alle þat do swyche weddinges be sollemnysed be strengthe or dreed; and alle þat ben present 28 þer-att wyttynge, & consentyng þer-to. ¶ And alle þat beryin, or do beryin, in sayntuarye in tyme of interdycte dede bodyes, or in place enterdyzte ony opere tyme beryin, or do beryin, hem in sayntuarye þat dyed acursed be name, or opyn heretykes, or 32 opyn gouelerys, aʒens þe lawe, tyl þey haue made restitucyoun. ¶ And alle opyn gouelerys arn acursed. ¶ And alle þo þat, in peryl of deth, or in ony opere nede, arn assoyled of a symple preest of a sentence of þe gret curs, and ʒif þei rekeuere & scape 36

- pat peryl, & gon noȝt þanne to hym þat hath powere be lawe after their recovery;
to takyn of hym here penaunce, þei fallyn aȝen in-to þe same
sentence. ¶ And whanne a man is assoyled of þe court of and who get
absolution from
the Court of
Rome, and
neglect to have
it confirmed by
their bishop;
4 Rome, or of a legate, & is bodyn com̃ hom to his dyocesan, or
to his ordynarye, to takyn his penauns of hym, & to make
satisfaccyoun, but he do so as he was bodyn, he fallyth aȝen
in-to þe same sentens. ¶ And alle þat falsyn þe popys bullys, and who falsify
the pope's bulls;
8 or his selys, or vsyn wyttyngly ony suche false bullys & selys;
And alle þat defendyn or fauouryn hem. ¶ And alle forsterys, and foresters,
beades, bailiffs,
who abuse their
office to their
profit;
12 þo þat ȝeuyñ leue to sleen, or to takyn, to harmyn, or to greuyn,
or to hynderyn in ony *oper* manere, þe iugys of holy cherch,
or ony of here mynystrys, or ony of here meyne, in here body or
in here cateñ, for þei ȝaf a lawful sentens of suspendyng, or of
16 cursyng, or of enterdyȝtyng, on kyng or on pryñce, on lord or
on baroun, or on ony *oper*, greet or small. ¶ And alle þo þat
agreuyñ hem for whom þe þe sentence was ȝouyn, or agrevyn
hem þat keptyn þat sentence, or agreuyñ hem þat denounsed
20 þe sentens. ¶ And alle þo þat takyn owȝt wrongfully of þo
personys for-seyd, but þey restoryñ it wyth-in viij. dayes. ¶ And
alle þat vsyn suche leue, & arñ so hardy be þat leue, to don so
cursedly. ¶ And alle þo þat compellyñ a preest to seyn dyvyn and who compel
a priest to
officiate in time
of interdict,
24 seruyse in place enterdyte, or, be ryngyng of bellys, or in ony
oper wyse, in tyme of enterdyte, clepyn in þe peple to dyuine
seruise. ¶ And alle þo þat byddyn hem þat arñ enterdyȝted, or or who bid the
interdicted not
to leave the
church;
28 seruyse is in doying, þowȝ þei be warnyd & bedyn gon out.
¶ Alle þo þat arñ so warnyd to gon out, & wyñ noȝt gon out,
fallyn in-to a newe sentens, reseruyd to þe popys powere, & | in- [Fol. 22 b.]
to þe same sentence falle þei þat bydden hem abyden. ¶ Also
32 alle þat comoun wyttyngly wyth ony persone acursyd be name and who support
an excommuni-
cate in his sin;
in ȝeuyng hym comfort in þe same synne, counseyl, fauour, or
helpe. ¶ And alle þo þat arñ acursyd, suspendyd, or enter- and who compel
the pronouncer
of a sentence to
revoke it;
dyȝte, &, be strengthe, dreed, or manas, compellyñ hym, aȝens
36 his wyñ, þat ȝaf þat sentens on hem, to reuokyn þat sentence,

and who exact
taxes from the
church or its
ministers,
 or make them
pay toll, &c., for
goods not des-
tined for trade;
 and lords who
forbid trade
with church-
men;
 and those who
let houses to
usurers;
 and false
coiners;
 and who fell
trees, or mow
grass, in church-
yards;
 and who induce
their adver-
saries to plead
in a strange
shire;
 and slanderers.
 All persons
guilty in these
articles

or ellys to assoylen hem; þei fallyn in-to a newe sentence of
curse, & þat reuocacyoun or þat absolucyoun is as nouȝt. ¶ And
alle grete men þat puttyn wrongfull taxes, tallyagys, or opere
wrongfull extorcyouns, to holy cherch or to þe mynystrys, & 4
don hem paye, or procure to don hem paye, of here cherchys for
hem-self or for here godys þe whiche þei do nouȝt lede to feyrys
or mercatys be-cause of merchaundyse; or suffryn hem to paye
toll, pycage, murage, groundage, passage or gwydage. ¶ And 8
alle lordys & grete men of temperalte þat forbydden here
bondemen, here tenauntys, here sugetty, or here seruauuntys,
þat þei schulde nouȝt sellyn to man of holy cherche swyche
godys as are nedefull to hem, ne byen here chaffare, ne grynden 12
here corn, ne bakyn here breed, ne brewyn here ale, ne don hem
oper seruise & helpe þat is nedefull to hem. ¶ And alle þo,
saaf bysschopys & abouyn, þat letyn howsys to hyre to ony
alyen þat is an opyn gouelere, to vsyn þer-in his synne & his 16
gouyl. ¶ And alle false monye-makerys, & false clypperys &
wasscherys of monye. ¶ And alle þo personys or paryschenys
þat hewyn doun, or do hewyn, stubbyn, pullyn, schredyn, or
schroppyn, ony tre in cherche-ȝerd or chapel-ȝerd, in vyolens 20
wyth-inne closure, or mowyn, or repyn, ony gras growyng þer-in
wyth-oute leue of þe curatys or of here deputies. And alle þo
þat suche treen or herbage in seyntuare takyn to here owyn
vse, or to ony oper vse, wyth-oute leue. alle þise dyffoulerys & 24
depryuerys of holy cherche ryȝt owyn be put fro comounyng of
cristen men, & fro þe sacrament of þe awtere, & fro dyuyne
seruise, & þey owyn opynly to be schewyd acursyd as þei þat
stelyn ony good out of holy cherch. ¶ And alle þo þat, be 28
vertu of a wrytt of a-counte or of trespas, don clepyn here
aduersaryes in straunge schyres, þere þey & here trespas are
nouȝt knowyn, & so in þat wyse þei ben outelawyd, or for-
banysched þe kynges lond. ¶ And alle þo þat for hate, or loue, 32
or wyynyng, or for ony oper cause, malyciously defamyn ony
persone amonges gode men & worschipfull, wherfore he is put to
his purgacyoun, or is wrongfully agreuyd or vexid in ony
manere. ¶ Alle personys gylty in ony of þise artycles aforseyd, 36

we denounce hem acursyd in þe gret curs be all þe auctoryte of holy cherche, in slepyng, wakyng; in stondynge, syttyng; in lying, goyng; in spekyng, in sylence; in etyng, drynkyng, & in all here werkyng, wyth all solemnyte þat longyth þer-to be þe ordenaunce of holy cherche; we schewyn hem acursyd, wyth crosse¹ standyng, wyth bellys¹ ryngyng, with candele¹ brennyng! & as þe candele schal departe fro his lyzt, so þei are departyd fro þe lyzt of saluacyoun to therknes of dampnacyoun, tyl þei come to dampnacyoun! fiat! fiat! Amen.

[*The Monk absolved after his Death.*]

Ex vita Sancti gregorii pape². An abbot told seynte gregory þat a munke in his hows had kept in propre a certeyn monye. | seynt gregorye acursyd þis munke. þe munke deyid vnasoyled. þe abbot seyde to gregory þat þe munke was contraryte & schryuen, & wolde a ben asoyled of seynt gregory, but he myzt nozt; deth com so hastily. seynt gregory wrote in a bylle his absolucyoun, & bad an of his dekenys rede it ouer his grave, and he dyd so. On þe nyzt after, þe munke aperyd to þe abot, & seyde þat he was kept in full hard peyne for þe curs of seynt gregory. 'but ysterday, whan þe absolucyoun was red ouyr my graue, I was vnboundyn of my peyne.' Here it semyth þat acursyng byndyth, & absolucyoun vnbyndyth.

A monk had been cursed by St. Gregory for keeping private property. But after his death, he was absolved on his abbot's request.

The absolution was read on his grave.

and immediately he was delivered from his pains.

[*A Woman delivered from the Fiend's Vexation.*]

Ex vita bernardi². A womman was vexid wyth a feend in lust of leccherye, & vj. 3ere, in dyuers tymes, he lay by here. sche wente to seynt bernard, & told it hym. seynt bernard toke here his staf, & bad here lay it in here bed, and sche dyd so. þe feend com, & myzt nozt deryn here, & thrett here, & sayde þat whan seynt bernard were gon, he schulde be vengyd on here. sche tolde it seynt bernard. Bernard, in presence of myche folk, dyd yche of hem holdyn a candell in here hand, brennyng, & wyth all þe peple, solemnly he acursyd þe feend, & enterdyzted hem þat he neuere after schulde dere þat womman.

A woman was seduced by a fiend.

St. Bernard bade her go to bed with his staff.

The fiend could not approach her, but he threatened her with revenge.

Then, St. Bernard cursed the fiend solemnly,

¹ Underlined with red ink.² MS. in margin: 'narratio.'

and kept him from that woman. So are the ex-communicates kept from God.

& be þat cursyng þe feend was departyd fro þat womman. Ryȝt so, be cursyng of holy cherche, þe gylty þer-in are departyd fro god.

[*The Two Rebel Nuns.*]

4

Two nuns vexed their prelate with their saucy tongues. St. Benedict cursed them. Soon after, they died, and were buried in the church.

¶ *Ex gestis sancti Benedicti*¹. Two nunnys weryn ofte tymes to here prelate rebell of tunge, & angryd him ofte. seynt benett seyde: 'amende ȝoure tungen, or ellys I acurse ȝow.' þe nunnys amendyd hem noȝt. sone after, þey deyid acursyd, & 8 were beryn in cherche. þe dekyn, at þe masse, as þe vse was, seyde: 'who-so be acursyd, go out of þe cherche!' euery day, in þo woordys, a womman seyȝ þo nunnys rysen out of here graues, & wentyn out of þo cherche. sche tolde it seynt benett. 12 Benet asoyled hem, & afterwardeȝ þei hadde reste.

But every day, at mass, they rose from their graves and went out, till St. Benedict absolved them.

[*Fleas expelled by St. Bernard's Curse.*]

By his curse, St. Bernard killed the fleas in an abbey.

¶ *Ex legenda bernardi*². In an abbey of seynt bernard were manye flees. bernard acursyd hem, and, on þe morwe, þe flees were dede. 16

Since innocent fleas are slain by the curse, much more are sinful men punished with endless pain.

Syth curse sleth flees, þat dedyn no synne, rathere curse sleth body & soule þat synnen in endles payne. þerfore amendyth ȝou þat ben gylty þer-in³!

20

Capitulum x.

De Contricione, Confessione, & satisfaccione.

I told you before of the pit, your body, the water, the great curse, and its streams, the articles.

[S]yres, here-beforn I told ȝow of a welle, & of a pytt of A lust, þat is, ȝour body, & how full it is of corrupte 24 watyr. þat watyr infecte, I tolde ȝou, was þe sentence of þe grete curse. þe stremys þer-of arn þe artycles of þe sentence,

¹ MS. in margin: 'narratio.'² MS. in margin: 'narratio.'

³ The chapter seems to be wanting a few lines. At least, we miss the typical conclusion. The whole column is less carefully written. The heading of the following chapter, in rough irregular characters (red ink), is joined, without space, to the break of the preceding chapter. The initial of Chapter X has been omitted. 'Syres' may be guessed from the beginning of Chapter I.

- whiche I haue declaryd to 3ou before tyme, & how þei drenchyn
 þe soulys þat arn gylty. þerfore 3ow nedyth, in gostly labour,
 to scopyn out þis corrupte watyr of curs, *wyth* þe scoope of
 4 penauns. A scope is deep & hool, to resceyue watyr; so þi
 penaunce muste be depe, to receyue watyr of contricyoun in-to
 þin herte, þat, depe in þin herte, þou sorwe for þi curs. þi scope
 of þi penaunce muste ben hool, *wyth* an hole purpos, neuere to
 8 trespacyn aȝen in þat curs. ȝif þi scope of penaunce be to
 scheld, it takyth no watyr of sorwe; þerfore, þe deppere it be
 in sorwe of herte, & þe holere it be in purpos to leue þi synne,
 þe more largely & clerly it castyth out of þi soule, *wyth* schryfte¹,
 12 þi cursed synne. ȝif þi scope of penaunce be brokyn, þat is, ȝif
 þi schrifte be partyd, summe to o preest & summe to an-ȝer for
 schame, or ȝif þou be schryue | [of] summe synnes, & of summe
 synnes noȝt schreun, þanne þi scope is brokyn, & þanne it
 16 voydeth noȝt clene þe watyr of þe curs; for þe watyr of curs
 fallyth aȝen in-to þe pyt of þi conseyence thurgh þe brokyn
 scope of þi brokyn penauns. ȝit, þowȝ þi scope of penaunce in
 þe heuyd be depe in contrycoun & hool in confessioun², ȝif þou
 20 wylt spedyly scope out þe watyr of þi synne, þi scope of penauns
 muste haue an handyll, for to holde *wyth* þi scope in þin handys,
 þat is, in þi werkys. þe handyll is satisfaccoun; þer-to sette
 þin handys, to make amendys for þi wrongys. paye to holy
 24 cherch, to qwyke & to dede, þat þou owyst for þe wrongefull
 harmys þat þou hast do to hem; and but þou take þis handyl
 of satysfaccoun *wyth* þin handys, vp-on þi power to makyn
 amendys for þi false wrongys & harmys, *wyth*-outyn dowte,
 28 þi scope of penaunce is nouȝt ellys spedy to castyn out spedyly
 þe watyr of þis curs, to save þi soule fro drenchyng. þowȝ it be
 neuere so depe in sorwe, & neuere so hool in schryfte, and þou
 be of power to makyn amendys³, & hast space þer-to, & wylt
 32 noȝt, þi scope is noȝt spedy to þi soule-hele. Wherefore þe scope
 of þi penaunce, it muste be deep in sorwe, & hool in schryfte,

The corrupt
water must be
scooped out
with the 'scoop
of penance.'

A scoop is deep,
and so must be
your sorrow;
it is without a
flaw, and so
must be your
purpose.

If the scoop of
penance is
broken, i.e. if
your confession
is incomplete,
[Fol. 23 b.]

the water of the
curse falls again
into the pit of
your conscience.

Besides, the
scoop must have
a handle, satis-
faction,

else it is unfit
to cast out the
water of the
curse.

¹ MS. in margin: 'de confessione.'

² MS. in margin: 'contricione, confessione.'

³ MS. in margin: 'opera penitencie'

wyth þe handle of makynge amendys, ȝif þou haue power & tyme,
& ellys þou scopyst in veyn.

[*The Man who would not make Restitution.*]

A priest said to
a sick man :

'Three things
are necessary
for thy salvation,
viz. repentance,
confession, and
restitution.'

The sick man
was willing to
repent and to
confess, but he
would not re-
store what he
had got with
wrong doings,

for fear of mak-
ing his wife and
children beggars.
So he died;

but after his
death he ap-
peared to the
priest, and ac-
knowledged the
truth of his
counsel.

Example. Libro de dono timoris ¹. A preest, in confessioun, ³⁸
seyde to a seek man on his ded-bedde, þat before, in his lyue, was 5
acursyd in dyuerse artycles for þe good þat he had get falsely
of holy cherche, of quyke & dede, & for wrongys þat he hadde
don, 'þou synfull man,' he seyde, 'ȝif þou wylt be assoyled of 8
god of þi cursydnes, &, wyth þi penaunce, be made clene of alle
þi cursed werkys, þou muste haue iij. thynges ², þat is, full sorwe
in þin herte for þi synne, & clene schryfte, & to make amendys
fully in trewe restitucyoun, vp-on þi powere.' þe syke sayde : 12
'to þe firste, þat is, sorwe in herte & clene schryfte, gladly I schal
takyn, but þe thredde, þat is, to restoryn aȝen þat I haue falsly
get, & to makyn amendys for alle my wrongys, þat wyl I noȝt do ;
for þanne schulde no-thing beleue to me, ne to my wyif, ne to 16
my chyldryn.' Þe preest seyde : 'and but þou restore aȝen as
ferforth as þi good may reche, þou mayst noȝt be sauȝd.' Þe seek
man seyde : 'seyth holy wrytt & holy doctourys so ?' Þe preest
seyde : 'ȝa.' Þe syke man seyde : 'And I wyll noȝt restore, to 20
make my wyif & my chyldeȝ beggerys. I wyl prouyn whethir
it is trewe or false, þat clerkys prechyn.' & so he deyid, dredyng
more þe pouert of þe world, þan endeles pouert of þe peynys in
helle. After his deth, he aperyd to þe preest als foul as a feend, 24
& seyde : 'Now I fele it sooth þat þou seydst me. I am
dampnyd to helle-pyne for euere. Had I restoryd, as þou tawȝtyst
me, I had be sauȝd to ioȝe.'

[*A Sinful Lady saved by the Holy Virgin.*]

28

A Roman lady
was so fond of
her son, that she
let him sleep
with her.

She got a child
by him :

¶ Ex miraculis beate Marie virginis ³. At rome was a jentyl ³⁹
lady, þat for loue lete here sone lyne by here in bedde. be proces of
tyme, sche, styred of þe feend & of here flesch, lete here sone lyȝ
by here fleschly. sche was wyth chylde by here sone. Whanne 32

¹ MS. in margin : 'narracio de dono timoris.'

² MS. in margin : 'nota tria.'

³ MS. in margin : 'narracio.'

- pe chyld was priuely born, sche slowe it, & threwe it in a gonge, but she killed it.
 for sche schulde noȝt be slaunderyd. but alwey, in here herte, Nevertheless, she repented,
 sche was sory, & alwey preyed god of mercy, & dede scharpe prayed and did
 4 dedys of penaunce, & made restitucyoun of here wrongys, | saaf [Fol. 24 a.]
 sche durste noȝt be schreuyng of here cursyd synne, for schame. she dare not confess.
 pe feend, in wede of a clerk, seyde opynly to pe emperour & to
 pe peple: 'ȝe holdyn þat womman holy; sche is cursyd. sche
 8 had a chyld be here owne sone, & hath slayn it, & throwyn it in
 a gonge.' Pe emperour & pe peple woldyn noȝt beleuyn it, but
 prayesd here. Pe feend seyde: 'do here ben examyned; & ȝyf
 sche mowe noȝt excusyn here, late here be brẽnt qwyk. & ȝif
 12 I may noȝt convicte here, brenne me quyk in fyre.' Sche was She was sent for,
 sent after. pe kyng seyde to here: 'here is a newe prophete, and the emperour
 þat hath accusyd pe of swyche an horryble synne, wher-of we informed her of
 ben sory. knowe þi synne to vs, ȝif þou be gylty, or ellys the clerk's
 16 pource pe pere-of lawfully.' Sche askyd of pe kyng certeyn accusation.
 dayes of avysement, er sche ȝaf here answer. And þanne, wyth She asked for
 full sorwe of herte & wepyng, sche schrof here to a preest. he some time of
 comfortyd here, & ȝaf here in penaunce to seye a pater noster, consideration,
 20 and specyally þat sche schulde worschepyn oure lady wyth went to a priest,
 certeyn Auees. Sche dyde here penaunce; &, on here day of and confessed.
 answer, wente to pe kyng. Þanne seyde pe kyng to pe feend After having
 in pe clerkys lyknesse: 'lo, þou clerk! here is pe womman þat done the pen-
 24 þou hast accusyd. say now of here what þou canst say!' Pe ance, she ap-
 feend seyde: 'It is noȝt þis womman þat I haue accusyd; þis peared again
 womman is holy, & marie kepith here.' All pe peple blyssed before the
 hem for wondyr of his woordys, þat weryn contrarie fro pe emperour.
 28 firste. Pe feend, as a smoke, vanysched away. Pe womman But the fiend did
 hadde an hyȝ worschype, & was sauȝd fro temperaȝt deth & fro not recognize
 endles deth, & made clene, wyth pe scope of penaunce, of here her; for she was
 cursyd synne. kept safe by the
 32 Per-fore, þowȝ þou be als cursyd as euere was Judas or pylate, Holy Vergin.
 wyth pe scope of penaunce scope out pe watyr of curs, & make Therefore, with
 clene pe pyt, þat pe watyr of grace may springen in pe as dyde the scoop of
 in here! for all pe stremys of þis watyr of curs, þat is, alle penance, cleanse
 your pit of the
 water of curse,

artycles of þe grete sentens, I haue schewyd to 3ou before þis time. *þerfore*, scope out wyth penauns þat corrupte watyr, and þanne schal springen newe watyr of grace in 3ou, here in 3oure lyuynge, whiche grace schal flowyn so hey3e, þat it schal make 4 3ou in 3oure ende to swymmyn in-to þe hy3e hyll of hevene. Ad quod nos perducatur &c.

and then, the water of grace will spring within you, and raise you up to heaven!

Capitulum xj.

De luto superbie.

8

HEre-beorn, I haue schewyd 3ou how 3e schul scopyn out of 3oure pyt, þat is, of 3our body, þe corrupt watyr of þe grete curs. Now schal I telle 3ow what stynkyng wose is in 3oure pyt, nedefull to be fermyd out. þis wose in 3oure pyt 12 is euery dedly synne. ffor 3oure body gaderyth euere more wose of synne, to diffoule 3oure soule; *þerfore*, 3oure body is a foul wosy pytt. Job iiij^o, Abacuc iij^o ¹, 've illi qui congregat contra se lutum.'

Beneath the 'water of the great curse'

is the 'ooze of deadly sin.'

16

Depe watyr in a wosy pytt makyth deep wose. Ryzt so, depe curs makyth deep synne. Ps.² 'Abbissus abbissum inuocat.' þe body stynketh in foure-fold of wose: þe first wose is delyzte, þe secunde is wyll, þe thredde is dede, þe ferthe is longe hauntyng 20 pi synne. 'Sic fetes qui quadriduanus es.' Johannes xj.³ *þerfore* crye to pi god: 'Eripe me, domine, de luto, vt non infigar⁴.' Delyuere me, lord, out of þe wose of synne, þat I styke nozt faste þer-in, be wycked custome! 'Intra in lutum & calca.' 24 Naum in fine⁵. Entre pou in-to wose, & defoule pi-self, þat is to say, entre in-to pi-self, wosy in synne; wyth pi mynde be-|holde how depe pou art in wose of synne, and dyffoule pi [body]⁶ wyth traunayle of sharpe penaunce. for who-so styketh faste in depe 28 wose, he may euyll oute. Ryzt so, who-so is in depe synne, he may euyll out, for he is so fyched þere-in. Ps.⁴ 'Infixus sum in limo profundu.' þis wose is so depe in oure pytt, & so

Of that ooze there are four kinds: delight, will, deed, and continued dwelling on sin.

[Fol. 24 b.] Behold how deep thou art in sin, and do sharp penance!

¹ Job iv. 19; Hab. ii. 6. ² Ps. xli. 8. ³ John xi. 39. ⁴ Ps. lxxviii. 15, 3.

⁵ Nahum iii. 14.

⁶ *self* is crossed in MS., but nothing put instead.

myche, þat vs muste makyn manye dayes werkys for to castyn
 it owt clene. for þere ben vij dedly synnes, and yche of þe seuē
 schal be a day werk or more; þere longyth so myche wose
 4 þerto! þis day werk schal be, to castyn out of oure pytt þe wose
 of pride.

To cast out the
 ooze, we shall
 have to do
 many a day's
 work; for there
 are seven deadly
 sins.
 To day we will
 cast out the
 ooze of
 PRIDE.
 And this ooze
 has eight
 corners; the
 first is Pre-
 sumption,
 i. e. claiming
 honour and
 worship;

þis wose of pride has viij. cornerys, or viij. quarterys. þe
 first is *presumpeyoun*¹; þat is, whan þou puttyst þe forth in
 8 prise in *presens* of þe peple, ferthere þan opere don þat arn als
 gode as þou, or bettere; lokyng after reuerence, to sytten aboue,
 to spekyn first, to haue þe woordys out of an-opere mannys
 mowth, to takyn worschiþ of þe world, passing alle opere;
 12 demyng þi-self strengere, wysere, hardyere, worthyere, þan
 an-oper; in trowyng þi-self bettyr þan þou art; in wytyng
 an-oper man þi defauzte, & in wytyng þi-self þe goodnes þat
 þou hast of an-oper. þe grace of fortune, of goodnes, of pro-
 16 speryte, of vertewys, þat þou hast of god, þou thynkyst þat þou
 hast hem of god for þi gode werkys, & þat þou hast wel deseruyd
 hem. or elkys þe loue, worschype, rycches, whiche þou hast of
 god, þou thynkyst þat þou hast hem of þi good gouernaunce,
 20 & wytist it þi-self, & nozt god. þou art prowde in herte, hauyng
 gret angwysch to kepe þe styлле, & nozt to spekyn out þi proude
 woordys. prowde in lokyng, prowde in spekyng, prowde in hey3
 crying abouyn opere; mysprouwe in bering, in werkyng, & in
 24 mysleuyng; prowde in goinge, standyng, & syttyng; prowde
 of þin offyce, prowde of lordschipp & of mayntenaunce, prowde
 of þi myzt & of þi seruise, prowde of honeste, of largenesse, & of
 þi gode condycouns, of þi vertuys, & of þin holynes; prowde
 28 of þin herytage, & of þi bewte, & of þi welschapp, & of ziftes
 of fortune; prowde of aray & of eloquence, of kunnyng, of wytt,
 of voys, & of vnderstandyng. Alle þise forseide, & manye mo,
 arn in pride in þe corner of *presumpeyoun*. Seynt Austyn
 32 seyth, *libro xiiijº de ciuitate dei*, c. xiiij², þat god sufferyth ofte
 tymes *presumptuose* folk, in here pride, fallyn in-to sum opyn
 horryble synne, þat þey myzt þerby be foule aschamyd of hem-

thinking too
 much of one's
 self;

imputing one's
 fortune and
 virtues to merits
 and not to God;

behaving
 proudly.

God exposes
 presumptuous
 men to sin and
 shame.

¹ MS. in margin: '*presumpcio*.'

² Cf. Migne, *Patr. Lat.*, tom. 41. p. 13, sqq.

Such was the
case with St.
Peter, when he
boasted of his
faithfulness.

'Pride goes
before, and
Shame follows
after.'
The 'corner of
presumption'
[Fol. 25 a.]
has six feet in
breadth; viz.
1. self-will,
2. extravagance,

3. litigiousness,

4. ostentation,

5. scorn,

6. anger.

self, & knowyn þerby here wrecchyddnesse, & ben sory & hevyr
þat þei trustyd so myche in hem-self, & heeldyn hem-self so
worthy. Seynt Austyn seyth þat seynt Petyr was presumtuouse
whanne he seyde, Mat. xxvj: 'þowȝ alle opere lord forsakyn 4
þe, I schal neuere forsake þe, & þowȝ I schulde be deed wyth þe,
I schal noȝt forsakyn þe.' ffor þis presumpcyoun, he fell in-to
foulere synne þan ony of his bretheryn, for he forsook crist
thryes in on nyȝt. Ryȝt so, presumptuouse folk þat makyn 8
myche of hem-self, desyring worschyp afor opere, trustyn on
hem-self þat þei are most syker & most worthy, and at þe laste
þei schal fallyn opynly in-to a wordly schame & to sum foul
opyn synne. for pride goth befor, & schame folwyth after. 12

þe cornere of pride in presumpcyoun is vj. fote of wose in
brede. þe firste fote is syngulerte; þat is, whan a man folwyth
his owyn wyll for pompe, & wyll noȝt do as wysse don, but
euere is selfwyll. þe secunde fote of brede in þe cornere of 16
pride [in] presumpcyoun is vnder takyng of oute rage dyspense;
þat is, whan a man makyth gret outrage, & lettyth for no gret
cost, þat men schulde holdyn him large & fre þerethrough. þe
thrydde fote of brede in pride in þe cornere of presumpcyoun is 20
meyntenauns of pletynges & of strives. for salomon seyth þat
stryf is ryf amonges prowde men. þe ferthe fote of brede
in pride in þe cornere of presumpcioun is avauntyng; þat is,
whan a man waxith bolde to avauntyn hym of his nobylnesse, 24
of his wytt, of ryches, of vertewys, of folly, of myȝt, of gentyl
blood, of horse & harneys, of lond, of housys, of houshold, of
manhode, of frendschyp, & of such opere thinges, for pompe
& love þat he wolde haue of þe peple. þe fyfte fote of brede 28
in pride in þis cornere of presumpcyoun is, whan a man, thruȝ
gret nycete, makyth scornynge of opere þat haue noȝt vertewys
as he hath. And also scornyth gode men for here deuocoun
þat þei do to godward. þe vj. fote of brede in pride in þe 32
cornere of presumpcyoun is, whan a man is wroth & froward,
whan men lettyn hym of his folly. he is wonder syke þat
may lete no man towchyn hym; and he is in strong sekeneſse
in whom tryacle turnyth to venym. castyth out of þe pytt of 36

30urs herte þis wose of pride in þe firste cornere of *presumpcyoun*,
þat is vj. fote of brede, as I haue told 3ou.

¶ þe secunde cornere of pride is *veyn-glorye*¹, þat is in thre
4 manerys. On is, whan þou art glad of þe gode dedys þat þou
hast don, & thynkyst þi-self more privy wyth god þan þou art.
An-oper is, whan þou heryst þat men preysin þi manerys, and
þou hast lykyn in herte þat men holdyn þe good. þe thredde
8 is, whan þou dost gode dedys, þat þou schuldyst be praysed of
hem þat sene þo gode werkys; for he þat desyreth preysyn for
his gode dedis, schal neuere haue oper mede. ¶ Also *veyn-*
glorie is, whanne þou louyst wel gloserys & flatererys þat

The second
'corner of the
coze of Pride' is
Vainglory,
which is done in
three manners:
1. in over-much
rejoicing in
good dedys;
2. in liking to
hear one's self
praised;
3. in doing good
works in the
sight of men.

12 preysin þe, & hatyst hem þat telle þe þi defaw3tys. Mat.

ix. whan crist curyd two blynde men, & made hem to se, he
bad hem telle it to no man. 'why so?' seyth a doctoure. for
to 3yve exauple to vs þat, whanne we don ony good dede, we

Christ cured
the blind men,
and bade them
not to tell it to
anybody.

16 schulde no3t desyre þat it were tolde forth, for þat entent to
haue worschip or wordly preysyn. þerfore, whan þou dost ony
good dede for þat ende & for þat entent, princypally, to be
preysed þerfore, in þat *veyn-glorye* þou doost dedly synne.

¶ þe thrydde cornere of pride in þi wosy pytt is *vnboxumnes*,
21 *vnobedyens*², þat is, whanne þou brekyst þe x. comaundementys
of god, & whan þou doste no3t after goddys woord, ne after þe
techyng of holy wrytte; and whanne þou brekyst þe lawys &
24 þe ordenauns of holy cherche, & þe techyng & þe leffull³
byddynges of þi gostely fadyres, & of þi bodyly fadyr & modyr,
& of þi souereynys, eythir temperall or spirituall, in takyn non
hede to resoun ne to conscyens. *deuteronomio* xvj.⁴, God him-
28 self, in þe olde lawe, seyde þat who were rebell & *vnboxom* to
þe preest & to þe mynystres of god, he schulde be deed þerfore;
& *deuteronomio* iij.⁴, who-so were *vnobedyent* to his fadyr &
modyr, 3if þey pleynd on hym in doom, he schulde be stonyd
32 to þe | deth. And þat it is *perylous* to be *vnobedyent* to þi [Fol. 25 b.]
souerayn, eyther temperall or spirituall, se it be exauple,
Nueri xvj. Thre men, chore, dathan, & abyron, wyth on

The third
'corner of Pride'
is *Disobedi-*
ence towards
God, the Church,
the priests, the
parents, the
sovereign.

Example of
Korah, Dathan,
and Abiram.

¹ MS. in margin: 'vana gloria.'

² MS. in margin: 'jnobediencia.'

³ MS. leffull of.

⁴ Deut. xvi. 18; xxi. 18 f (†).

acorde, resyn azens moyses & aaron. & in wreche of hem, þe
 erthe openyd, & swalwyd hem alle thre in. Ps.¹ 'Iritauerunt
 moysen & aaron in castris &c. Aperta est terra, & deglu-
 tiuit datan, & operuit super congregacionem abyron.' ideo 4
disoluitur hebre xiiij.² 'Obedite prepositis vestris.' Also þou
 wyif, vnboxom to þin husbonde vnlefffully, þou seruaunt vn-
 boxom to þi mayster, & þou þat dredyst noȝt to fallyn in-to þe
 gret curse, but hast scorn & iape þerof, and þou þat comounyst 8
 wyth hem þat arn acursyd, or comfortyst hem þerin; þou þat
 dysplayat preestys & opere mynistres of holy cherche, & dys-
 pysest opere also, boþe hyȝe & lowe; Alle þise is vnobedyens of
 pride in þis thredde cornere of wose of þi pytt. caste out þis 12
 wose, and make clene þis thredde cornere of pride, þat is,
 vnobedyens!

The same sin is
 committed by
 a disobedient
 wife or seruant,
 and by those
 who despise the
 great curse and
 the ministers of
 the church.

The 'corner of
 disobedience' is
 3 feet broad; viz.
 1. scorn,

2. disdain,

3. defiance.

The fourth
 corner is
 boldness;
 i. e. getting
 bolder in sin-
 ning from mis-
 placed trust in
 God's mercy and
 forgiveness.

¶ Þis thredde cornere of pride, vnboxomnesse, is thre fote
 brood in wose³. þe firste fote is dyspyȝte; þat is, in doying no 16
 worschype to gode men dewly, but in dyspyȝing hem, noȝt doying
 dewe reuerens to sayntes & to souereynys. þe secunde fote of
 vnobedyens is, whanne þou wylt noȝt preysin an-oper, but hast
 dysclayn of hym, þowȝ þou feyne fals contenance. þe thrydde 20
 fote brede of vnobedyens is, whanne þou wylt noȝt bowe
 huxomly to hem þat þou awȝtyst obeyin vn-to.

þe ferthe cornere of pride in þi pytt is boldnesse⁴; þat is, 24
 whanne þou art þe bolder to synne for trust of þe mercy of god,²⁴
 & for hope & trust of forȝeuenesse, þou doost þe more synne, &
 þe longere veyt it, & þe longere lyst perein, & holdyst þi synne
 but lytel peryle, be it neuere so gret peryle, & dredyst noȝt þe
 wreche of god, ne þe peyne of helle, but doost after þin owne 28
 lust, & after þin owyn wyll, in hope to haue mercy afterwarde,
 & in trust to ascape þe wreche of god & þe peyne of helle,
 thynkyng in þin herte, þat opere don als eucl as þou, & werse,
 & haue mercy of god, & þerfore þou doost þe werse in hope of 32
 mercy. & dredyst þe lesse þi synne. þi grete defawtys þou
 bekyrt lytel & small, & opere meynys synnes þou bekyrt grete

¹ Ps. cv. 16, 17.

² Heb. xiiij. 17.

³ MS. in margin: 'note tria.' ⁴ MS. in margin: 'boldness of pride.'

- & horryble. pou synnest ofte, turnyng aȝen to pi synne. pou seest opere mennys defawȝtys, but pou seest noȝt pin oweñ defawtys. of pi-self takyst pou non hede, but evermore demyst
- 4 opere defawtys. all pi is malapert boldnesse; as Jerom schewyth be example, whom pe lawe rehersyth, de penitencia, distincio iij. § de niniuitis¹. pat folk of pe cyte of nynyve, be pe prechyng of Jonas pe prophete, dede penaunce, & god hadde
- 8 mercy on hem. & for pat mercy, pey were pe boldere, & turnyd aȝen to here olde synne, for trust to haue aȝen forȝyfnesse of god, as pei haddyn ferst. and anon aȝterward, god, for here boldnesse, suffryd all pat cyte to be dystroyed wyth bodyly
- 12 enemyes, in whiche cyte were more þan an hundred score thowsand peple. Jone iij^o & iiij^o capitulis.
- pis boldnes is thre fote brede. pe firste fote is vnkyndenesse; pat is, whanne pou forȝetyst to thanke pi god of his goodnesse
- 16 pat he doth to pe, & of his mercy, abydyng pe in pi synne, & takyng no wreche, and pou art pe more vnkynde to him in offendyng hym in cursed lyuyng. pe secunde fote brede of wose in pi cornere of boldnesse is, whan pou dredyst noȝt to
- 20 myspende pi tyme in synne, boþe in ȝouth & in age. pe thredde fote brede of wose in | pi cornere of pride, pat is boldnes, [Fol. 26 a.] is fals renayinge, whiche is in foure. On is, whan pou forsakyst pi god, & takyst pe to pe feend. Anoper is, whanne pou
- 24 forsakyst & holdyst noȝt pi truthe. pe thrydde is, whanne pou byest awȝte, pou forsweryst pe truthe. pe ferthe is, whanne pou trowyst an othe of him pat pou knowyst seyth fals. All pi wose of pride in pi ferthe cornere, boldenes, caste out of pi pytt!
- ¶ pe fyfte cornere of wose in pride is ypocrisye; pat is, whanne pou schewyst pi-self outward, in syȝt of peple, holyere þan pou art inward, in pe syȝt of god; spekyng holy woordys, doyng holy werkys, schewyng holy signes, & spekyng of chastyte, of
- 32 clenness, of devocoun, to wryen þerwyth pi wyckydnesse, in dyspreysyng & dyspysyng synne, as þowȝ pou seydst: 'þe mowe wel wetyn pat I am noȝt synfull in suche defawtys pat I dyspyse.' whanne pou doost þus, to blynde pe syȝt of pe

Thou seest the faults of others, but not thine own.

Such was the case with the people of Nineveh who, having once found remission of their sin, grew bold and turned to it again.

The 'corner of boldness' is 3 feet broad: 1. unkindness,

2. wasting time in sin,

3. apostasy; which is of four kinds: 1. if thou desert God; 2. if thou desert truth; 3. if thou forswear truth in purchasing; 4. if thou trust to any perjurer.

The fifth 'corner of pride' is Hypocrisy; i.e. if thou show outward signs of holiness;

¹ Caput 30. Distinctio 3. de penitencia. [Corpus Juris Canon I. 1219.]

and if thou give
 alma, fast, and
 do penance to
 be thought
 holy;
 and if thou
 conceal any sin
 in confession.
 A hypocrite is
 like a spider
 toiling at its
 web, which a
 slight wind
 blows away.

people be suche repreuyng of synne, þat þey schulde noȝt knowe
 þe synfull; þat is ypocrysie. And whanne þou ȝevyst opynly
 or priuily almesse, or fastyst, or doost penauns, or ony oper
 holy dede, to þat entent to ben holdyn holy; it is ypocrysie. 4
 And in þi schryfte, whanne þou for schame helyst ony foul
 synne, or in colouryng þi synne in schryfte, ony parcell to
 o preest & an-oper parcell to an-oper preest; all þis is
 ypocrysie. Seynt gregorie seyth, libro 10. moralium, xxxvj. 8
capitulo, þat an ypocryte, a popholy man, is lyche an irane¹; for
 an erañ, whan he hath longe trauayled, & myche, to makyn his
 web, þanne comyth a lytel wynd and blowyth away all to-gedere.
 Ryȝt so, an ypocryte, whan he hath gretly & longe trauayled, 12
 & vexid his body in penauns & in opere holy werkys, to ben
 holdyn holy, þanne comyth a lytel wynd of mannys mowth, þat
 is, a lytel preysing, & blowyth away all his mede. perfore, be
 ȝe noȝt as ypocrytes. Mat. vj. 16
 for þis wose of ypocrysaie is thre fote brede. On is, whan þou
 dost a foul synne in priuete, & schewyst þe holy a-fore men.
 An-oper is, whan þou dost gode dedys, þat men schulde wenyn
 þou were a good man. þe thridde is, whan þou woldyst getyn 20
 dignyte or benefyse, or baylyschyð, or ony oper offyse, & beryst
 þe mekely, to make men wene þat þou were worthy to take so
 gret astate. & whan þou art in þat estate, þou schewyst what
 þou art wythinne, þanne wexist þou stowt & fell, and puttyst 24
 out þi venym of pride. ferst þou semyst a scheep, and þanne
 þou schewyst þe a wolfe. And so, be þe frute, men may knowe
 þe tre. caste out of þi pytt þis wose of pride in þe cornere of
 ypocrysaie! caste out þe wose of alle þise v. cornerys of pride 28
 forsayde, þat is, presumpeyoun, veynglory, vnboxumnes, boldnes,
 & ypocrysaie; and þe opere cornerys of pride I schal schewe ȝou
 an-oper day.

'The ooze of
 hypocrisy' is
 three feet in
 breadth:
 1. secret sin,
 2. ostentatious
 good works,
 3. humility in
 aspiring to a
 position followed
 by pride and
 arrogance after
 attaining it.
 Cast out the
 ooze of those five
 corners!

[*The Angel and the Hermit.*]

32

An angel and
 a hermit went
 past some car-
 rion. The her-
 mit stopped his
 nose, because

Ex vitis patrum². An aungyl, in lyknesse of a man, & an
 heremyte wentyn to-gedere forby a stynkyng carayn. þe her-
 myte stoppyd his nase for stynche. þe aungyl seyde to him:

¹ MS. in margin: 'exemplum.'² MS. in margin: 'narracio.'

‘why stoppyst þou þi nase?’ þe hermyte seyde: ‘for I may he could not
 noȝt suffre þis foule stencþe.’ afterward kom aȝens hem a prowð smell.
 man, rydyng in prowde aray all dysgyssed. þanne þe aungyl Afterwards,
 4 ferre fro hym helde his nase. þe hermyte seyde to him: ‘why when they met
 stoppyst þou now þi nase? þe ne|dyth noȝt.’ þe aungyl [Fol. 26 B.]
 seyde: ‘ȝone prowde man stynketh foulere for his pride in þe nose; for the
 syȝte of god & of alle aungelys, þan þe stynkyng careyn dede smell of the
 8 wherfore þou helde þi nase. for pride in man stynkyth proud man was
 a thousand-fold more to god þan ony rotyn hound stynketh more unbear-
 in þe syȝt of man.’ *Augustinus*: ‘*Tolerabilius vtique canis able to him than*
putridus fetet hominibus quam anima peccatoris deo.’ that of the
 carrion.

12 þerfore, caste out of þi pytt þe stynkyng wose of pride, tyl Cast out of your
 þou fynde a syker ground & a clene, þat is, lownes. for as gold pit the ooze of
 excellyth in pryce alle metallys, and bawme excellyth alle pride, till you
 lycourys, & drawyn lowest down to þe botome of þe vessell, find the solid
 16 passyng opere lycourys; Ryȝt so, lownesse excellyth in pre- ground of
 cyoushed alle opere vertuys, & euere drawyth down to þe humility!
 netherest place. In valeys of lownesse entryth watyr of grace;
 in hylles of pride it rennyth away. *Jacobus* iiij.¹ ‘*Superbis*
 20 resistit, humilibus dat gratiam.’

[*The Fiend who would smite the Abbot.*]

¶ Exaample. *Ex vitis patrum*². þe feend mette on a day wyth One day, the
 macharye, þe holy Abbot, & wolde a smyten hym wyth a scharp Devil tried to
 24 sythe, & he myȝte noȝt towchyn hym. þe feend cryed, & seyde: smite the Abbot
 ‘Macharye, þou fastyst mechl; I faste myche more, for Macarius with
 I neuere eete mete. þou wakyst myche; I wake wel more, a scythe, but he
 for I slepe neuere. but þou hast lownesse, & þat had I neuere! could not hurt
 28 þerfore, in þi lownesse, þou ouyrcomyst me.’ him.
 He was over-
 powered by
 the abbot’s
 humility!

Seynt Austyn seyth: ‘þe most euydent sygne of hem þat The mark of
 schal be dampned, is pride. þe most opyn signe of hem þat those who will
 schal be sauȝd, is lownesse & charyte. ȝif þou wilt be dampnyd, be damned, is
 32 kepe in þe styлле þe wose of pride; ȝif þou wilt be sauȝd, caste pride; the mark
 out of þi pytt þe wose of pride, tyl þou come to þe ground of of those who
 is humility.

¹ Jas. iv. 6.

² MS. in margin: ‘*exemplum vel narracio.*’

lownesse! þanne schalt þou ben heyghed in heuen! 'Qui se humiliat, exaltabitur'¹.

þis lownes, here in oure lyuyng,
þat we mowe be heyghed in heuen, in oure endyng, 4
graunte vs he
þat for vs deyed on rode tre.

Capitulum xij.

De Superbia.

8

THE oper day, I schewyd þou fyve cornerys of pride; & now 3
I schaff telle þou vp þe opere cornerys of pride in þoure
wosy pytt, þat is, in þoure synful herte.

The sixth
'corner of pride'
is Disdain;
i.e. if thou de-
spise simple folk,
and treat thy
subjects with
contempt.

þe sexte cornere of pride is indignacyoun; þat is, whan þou 12
hast dysdeyn of symple folk, & lust noȝt to speke to hem but
full of scorn & of iapys; in beryng þe foule to þi sogettys,
& hareiously takyst on wyth hem, & wyth þi peerys, & wyth þi
bettyr, & felly & prowldly schamyst & reprouyst hem, more for 16
pride þan for charyte, more for þi temperal harme þan for here
trespas azens god; in repreuyng opere of here symple kynrede,
of pouert, of mysschap, & of suche opere thynges. Indigna-
cyoun is ofte tym cause of myche harm. ij. Regum xxj. c.^o.² In 20
þe dayes of kyng david was a gret hungryr in þe lond of Israel,
duryng thre ȝere. Daid askyd of god why þat hunger felt
þere in þat lond? god seyde: indignacyoun is cause! for saul
& his meyne wentyn wyth gret indignacyoun, & wyth dyspyȝt, 24
oppressedyn & slowyn þe pore seruauȝtys in þat lond, þe whiche
weryn of þe cuntre of gabonye, þat com thedyr & ȝoldyn hym
to þe iewys, & weryn here laborerys & here seruauȝtys. & ȝitt
for all þat, manye of þe iewys haddyn gret indignacyoun of 28
hem, and haddyn hem in gret dyspyȝt; Josue ix. full of mych
wo | and dyspyȝt, of nede & of pouert, was here lyif. for þe
gret indignacyoun of þe prowde iewys, þei weryn to hem in
dyspyȝt & in abieccyoun. Ps.³ 'Obprobrium habundantibus, 32

In the time of
King David,
there was a
famine in Israel,

because Saul had
slain the Gibe-
onites who lived
as servants in
the country.

[Fol. 27 a.]

¹ Matt. xxiii. 12.

² 2 Sam. xxi. 1 sqq.

³ Ps. cxlii. 4.

& despectio superbis.' for þis pride of indignacyoun was þat hungyr in israel thre ȝere, be þe wreche of god.

¶ Þe seuenthe cornere of wose in pride is vnschamfulnes; þat is, whaṇ þou hast no schame of þi synne, & whanne þou auuntyst þe of þi wyckydnes, and spekyst of þin harlotrye opynly to þe peple, for delyzt, and leuyst for no schame of god ne of þe world; and whanne þou synnest opynly, wyth-oute schame, & whanne þou enioyest of þi wyckydnesse. Ps.¹ 'Quid gloriaris in malicia, qui potens es in iniquitate?' Why enioyest þou in þi malyce þat art so myghty in wyckydnes? god schal dystroyen þe in-to þin ende. he schal stubbyn þe vp, londe & roote, & cachyn þe out of þi dwellyng-place. he schall caste þi roote fro þe lond of heuen. Ps.² 'propterea deus destruet te in finem, euellet te, & emigrabit te de tabernaculo tuo, & radicem tuam de terra viuencium.' perfore Seynt Poule, Eph. v.³, seyth: 16 'Be no swyche foule synne nemlyd in ȝow, no harlotrye, ne oþer foly, ne foul spekyng.'

The seventh corner is Impudence; i.e. if thou sin openly and boast of thy sin.

þis vnschamfulnesse is two fote brede of wose. þe o fote is fole hardynes; þat is, boldnes in þin opyn synne, & hast no dreed ne schame to don euyl, ne to spekyn euyl. Anoper fote brede of wose in þis cornere of pride, is fole schame; þat is, whanne þou lettyst to do gode dedys in þe syzt of folk, for schame of þe world; for þou art a fole þat, for schame of þe world, lettyst to don a godd dede þat may plese god, for ony speche. for he is a fool þat lettyth, for schame, to do wel, for he plesyth noȝt god, but þe world. perfore castyth out of ȝoure pyt þis two fote brede of wose in pride in þe seuenthe cornere!

This corner is two feet of breadth; viz. 1. foolish boldness in open sin, 2. foolish modesty; i.e. if thou refrain from doing a good work for fear of the scorn of the world.

Þe viij. & þe laste cornere of wose in pride is sturdynesse; þat is, whanne þou excusyst þin opyn or pryue synne, þi wyckydnes, & þi defawzte, & wylt noȝt knowyn þi defawte, ne wylt noȝt suffryn to ben vndertakyn. & þis is on of þe werste parcellys of wose of all pride, as seynt Austyn seyth, libro xiiij. & xiiij. capit., de ciuitate dei, sic dicens: 'Peior dampnabiliorque superbia est, quum in peccatis suffragium excusacionis exquiritur.' perfore caste out þe wose of sturdynesse in þe viij. cornere of

The eighth corner is Sturdiness; i.e. if thou excuse thy sin, and cannot bear reproof.

¹ Ps. li. 3.

² Ps. li. 7.

³ Eph. v. 3.

A proud person
is like a lion
which would
reign over all
animals.

Pride most dis-
pleases God,

and he will
punish it more
than any other
sin.

For it is the root

[Fol. 27 b.]

and the queen
of sins.

As soon as a
wrestler lifts the
foot of his ad-
versary, he
throws him
over;
so the Devil
first raises
man's self-love
to pride, and
then brings him
to damnation.

If you persist in
pride deliber-
ately, it is
deadly sin;

pride! A proud persone is lyche a lyoun, as seynt Thomas & Albert¹ seyn. A lyoun wyll þat alle opere bestys do worschyp vnto hym, & dredyn hym, & obeyin vnto hym. Ryzt so, a proud man desyreth þat alle men schulde hym worschepyn, & dredyn, & to hym obeyin. *Jeremie xlix.*² 'Ecce quasi leo ascendet de superbia.' þe synne of pride most dyspleyth god of opere synnes, for it dystroyeth alle vertuys. it makyth a soule, þat is lyche god, lyche þe feend of helle. Dicit doctor: 8 'Apostate angelo homo similis efficitur, dum homo hominibus similis esse dedignatur.' God schal ponyssche on man more for his pride in peyne þan for ony oper synne. *Ps.*³ 'Retribuet habundanter facientibus superbiam.' *gregorie* seyth, *libro xxxiiij.* 12
moralium, prope finem, þat pride is roote of alle synnes. for, but a roote were wryed in þe erthe, no braunchys schulde growyn out. Ryzt so, but pride were rootyd in þe herte, no synne schulde springe | oute. gret multitude of folk euermore 16 folwyth a qween. Ryzt so, synnes wyth-owtyn noumbre folwyn pride. þerfore pride is qween of alle synnes, for pryde is begynnyng of euery synne. Whoso kepyth pryde, he is full of all cursednesse. *Ecc. x.*⁴ 'Inicium omnis peccati superbia; qui 20 tenuit illam, adimplebitur maledictis.' In wrastlyng, whan a chaumpyoun may lyften an-opers foot, þanne he throwyth hym doun. Ryght so þe feend, whanne he may lyfte þe foot of pin affeccyoun vp to pride, he castyth þe doun to synne and 24 to dampnacyoun. þe heygere he rayseth þe vp be pride, þe lowere & þe fowlere fall þou schalt haue⁵ at pin ende in þe pytt of helle. 'Qui se exaltat, humiliabitur.' A proud man is vnhappy; for euermore, of good sede he repyth wycked corn, 28 þat is for to say, of gode dedys þat he doth, he repyth synne & dampnacyoun, for proud he is þerof, & lesyth his mede.

Whanne þou holdyst þi-self in pin herte gret & worthy, 3if þat elacyoun dure styll wyth full avysement, & delyzt, & desyre 32 of worschyp, þanne it is dedly synne; *secundum Thomam*,

¹ Cf. Albertus Magnus, *Compendium Totius Theologie Veritatis*, Lib. iii. Cap. 14. ² Jer. xlix. 19. ³ Ps. xxx. 24. ⁴ Ecclesiasticus x. 15.

⁵ MS. 'haue in helle,' anticipation of the following words.

ij^a. ij^e. q. 92¹. But 3if in þin herte come suche sterynges of pride, wyth-oute delyberacyoun, & þi doom of resoun consente noȝt þerto, ne delyȝt noȝt longe þerin, þanne þe sterynges of pride are venyall synne.

¶ In veynglory², whanne þou desyrest to ben holdyn gret in opere mennys mowthys, in praysinges owtward, 3if þou desyre þat wordly praysing for to fle a wyked lose & a wyked name, it is nedefull for þat skyl. Samuel preysed hym-self, *primo Regum*

ij. 3if þou desyre preysing, in entent þat god schulde þerby be worschepyd, & þi neyghboure edyfyed in soule, þat is charite. for þat skyl Poule preysed hym-self, ij. *corinth. xij.* but 3if þou

desyrest suche praysing for coueytise of lucre, as þe pharyseis dedyn, in feynyng longe preyers, þat is dedly synne. 'Et sic deo- rabant domos viduarum.' *Mat. xxij.*³ And whanne þou desyrest, or dost, ony dede lefful for to haue praysinge, and þe ende & þe entent is for to don þerby ony dedly synne, þanne is þat desyre of praysing, dedly synne. as þus; þou 3euyt of þi good to be preysid, worschepyd, or louyd, wherby þou myȝte in þe ende do leccherye, or sum opere dedly synne; þanne is þat desyre of

praysing dedly synne, as wel as þe dede folwyng. And whanne þou dost a dede þat is dedly synne to be praysed perfore, þanne is þat desyre of praysing, dedly synne. And whanne þou dost a venyal synne for to ben praysed perfore, so it be don, þat þerby no dedly synne folwe in þe ende; þanne is þat desyre of praysing, venial synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal synne. but 3if dysgysing, or excesse of clothys, or wastfull expenyng, or euyl getyng, or euyl kepyng, or mysvsyng, be þerin, or opere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren opere to dedly synne;

þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. 3if þou do vertuys or gode dedys princepally for

praysing, dedly synne. as þus; þou 3euyt of þi good to be preysid, worschepyd, or louyd, wherby þou myȝte in þe ende do leccherye, or sum opere dedly synne; þanne is þat desyre of praysing dedly synne, as wel as þe dede folwyng. And whanne þou dost a dede þat is dedly synne to be praysed perfore, þanne is þat desyre of praysing, dedly synne. And whanne þou dost a venyal synne for to ben praysed perfore, so it be don, þat þerby no dedly synne folwe in þe ende; þanne is þat desyre of praysing, venial synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal synne. but 3if dysgysing, or excesse of clothys, or wastfull expenyng, or euyl getyng, or euyl kepyng, or mysvsyng, be þerin, or opere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren opere to dedly synne;

þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. 3if þou do vertuys or gode dedys princepally for

praysing, dedly synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal synne. but 3if dysgysing, or excesse of clothys, or wastfull expenyng, or euyl getyng, or euyl kepyng, or mysvsyng, be þerin, or opere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren opere to dedly synne;

þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. 3if þou do vertuys or gode dedys princepally for

praysing, dedly synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal synne. but 3if dysgysing, or excesse of clothys, or wastfull expenyng, or euyl getyng, or euyl kepyng, or mysvsyng, be þerin, or opere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren opere to dedly synne;

þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. 3if þou do vertuys or gode dedys princepally for

¹ Thomas d'Aquino's *Summa Theologica* II^a (pars) II^e (partis), quæstio 92 (?). Cf. Migne, Thomas Aquinas; Paris, 1862.

² MS. in margin: 'de vana gloria.'

³ Matt. xxiii. 14.

but should your heart be stirred to it unwillingly, it is venial sin.

Boasting may be necessary, when men give you a bad name falsely;

it is charity, if intended to edify one's neighbour;

but if one should be desirous of praise for gain's sake, it is deadly sin.

Also, vainglory is deadly sin if used as a means for committing another sin.

But if no deadly sin follow after, the desire of praise is venial.

Virtues and good works done for

the sake of
praise, are
[Fol. 28 a.]
deadly sin;

but if the desire
of praise be not
the main motive,
and if it be soon
given up, it is
venial sin.

Large fishes are
caught in the
net, while small
ones escape;
the proud will
be damned, but
the humble will
be saved.

A pious and
noble countess
was brought to
damnation,

because she took
too great
pleasure in dress-
ing grandly.

pat ende to be praysed, it is to be dedly synne, þo gode dedys
& vertuys. as þus; Preche, | synge, rede, saye massys, zeue
almes, make þi prayerys, faste, do penaunce, & þou do hem only
for þat entent to be praysed, to be worschyped, or holdyn holy, or 4
to haue þe grettere wordly lucre; it is dedly synne, þo gode dedys,
for it arn dyffoulyd in pride, in veynglorye. but 3if þin entent
in þe begynnyng of þo gode werkys is princypally for þe love of
god & for charyte, & nozt princepally for preysyng, þanne, þow 8
þere falle, after þe begynnyng of þin gode dedys, in-to þin herte
desyres & thougtes of prayying & veynglorye, so it be avoyded
sone wyth dyscrecyoun & doom of delyberacyoun, whanne þou
art avysed afterward; þanne þo desyres & elacyouns of veyn- 12
glory arn but venyall synne. Perfore, takyth heed be my woordys,
whanne 3e synnen in pride venyally, & whanne dedly, & castyth
out of 3oure pytt þe wose of dedly synne in pryde, in alle his
viij. cornerys, þat is, in presumpcyoun, in veynglorye, in 16
vnobedyens, in boldnes, in ypocrysie, as I tolde 3ou þe oper day,
& also in indignacyoun, in vnschamefulnes, & in sturdynes, as
I haue told 3ow þis day! & cast out þis wose depe, tyl 3e fele &
fynde a syker ground of mekenes & lownes. grete fyssches are 20
takyn in þe nett, & slayn; smale fyssches scapyn throuþ þe nett
into þe watyr, & lyven. Prowde folk are takyn in þe feendys
[nett], & are slayn in peyne of deth; smale folk¹, in lownes,
scapyn throuþ þe feendys nett of temptacyoun in-to þe watyr of 24
grace, & schal lyvyn in blysse.

[*The Countess damned for Pride.*]

Exaample. libro de dono timoris². A countas, chast of body, &
gret in doing almes-dedys, devowt in prayerys, deyd, & was 28
drawyn wyth feendys to helle-ward, & cryed, 'allas!' & aperyd to
a lady of fraunce, fowl as a feend, & seyde to here: 'be þou ware
be me & alle opere! for I was a good lyuere in alle opere
thynges, saaf I hadde delyzte in pride & veynglorye, in prowde 32
array of myn heuyd & of my body, in longe traynes, & in brode
hornys, and I desyred werdly worschyppe. and only for þis pryde
I am dampnyd wyth-outyn ende!'

¹ MS. folk folk.

² MS. in margin: 'narratio.'

Sythen þat a countasse was dampnyd for pryde, beth ware, 3e
poore folk þat are prowde, & takyth lownes! 'Magnus potes
esse & humilis; pauper potes esse & superbus.'

[*The Humble Nun.*]

- 4
¶ Heraclides dicit. Exaample¹. In a Nunnerye was a nunne There was a nun
who suffered
every kind of
humiliation
from her sisters,
and was looked
upon as a fool.
þat, for loue of crist, lefte pride, & toke lownes, & made here as
a fool, & obeyid here to alle here sustren as here fool. sche wyssche
8 here dyssches, & scouryd here pottys, sche turnyd here spyttes,
sche lay in þe kechyn nyȝt & day, sche sate neuere at borde, but
eete of here trenchourys & of here broke mete þat was most
abiecte. sche wente euere bare-foote, here heuyd was wryed
12 wyth rente clowtys. þey in þe kechyn, for iape, pouryd on here
hefd hoggywasch; sche grucchyd neuere. Be steryng of an A hermit, on his
visit to the con-
vent,
aungyl, an holy man, þat hyȝt Pincerius, kom out of desert to þat
nunnerye, & clepyd aforȝ hym alle þe nunnys, saaf sche fayled
16 þat made here as a foole. þe holy man seyde to hem, 'On of ȝow
fayleth ȝit here.' þe nunnys seyden, 'none fayleth but a fool.'
þe man seyde, 'clepe here hyder!' sche com. þe holy abbot fell fell down before
her, and asked
for her blessing.
20 Sche fell down to his fete, & seyde, 'holy fadir, blysse þou me!'
here sustryn seyde, 'Abbot, sche is a fool. Why do ȝe here
| þis worschiȝ?' þe Abbot seyde, 'ȝe be folys! for sche is [Fol. 28 b.]
holyere þan ȝe or I.' þanne here sustryn cryedyn here mercy
24 of þe dyffoule þat þei dedyn here, & sche forȝaf it hem. In þis After her death,
she went to
heaven.
lownes sche dyed; & aungelys, wyth melodye, beryn here to blys.

fforsakyth pride, takyth lownes, þat aungelys mowe here ȝow Therefore, be
humble!
to blyss! To þe whiche &c.

28 *Capitulum xiiij^m.**De luto Inuidie.*

¶ **T**HE oper day, I tolde ȝou how ȝe schulde castyn out of ȝoure
pytt þe wose of pride. now I schal telle ȝou how ȝe
32 schal caste out þe wose of enuye. I rede in Jer. xxxiiij. *capitulo*, The 'ooze of
ENVY.'

¹ MS. in margin: 'narracio de humilitate.'

Envy conceived
two daughters
from the Devil.

þat þer was a modyr þat conceyvid two dowzterys. þe modyr is Enuye, here two dowterys arn ioye of þin neyghbourys harme & sorwe of þin neyghbourys good. þise two dowzterys enuye conceyvyd of þe deuyll, for þe feend is here fadyr, for he wolde 4 þat alle men weryn evylle, & þat no man were good. þerfore, through his enuye, deth of dampnacyoun entryd in to mankynde. *sapiencie primo*¹ 'Invidia diaboli mors intrauit in orbem terrarum.' þerfore, þei þat enioyen of wyckydnes, & sorwyn of 8 goodnes in here ney3boure, arn verryly dowterys of þe feend, for þei folwyn hise condycyouns.

Envy is the
worst of all sins,

for it is opposed
to all virtues.

¶ Enuye is werst of alle synnes. why? for opere synnes arn contrarye to on vertew, as pride is contrarye to lownesse, 12 lecherie is contrarye to chastite, coueytise is contrarye to largenesse, & so of opere synnes. but enuye is contrarye to alle vertuys & to alle goodnessis. þerfore, envye is no3t only wyked, but it is werst of alle synnes. 'hec est fera pessima, 16 que deuorauit ioseph;' gen. xxj.²

Envy has 3
'corners': The
first is in the
heart, and it is
3 feet in breadth.
These are re-
spectively: 1.
judging falsely,
2. thinking
badly of an-
other's good-
ness,
3. jealousy of
another's wel-
fare.

The string of a
harp, when
touched, moves
others in uni-
son;

even so, the
good christian
is seized with
compassion for
his neighbour's
woes.

Enuye hath iij. cornerys of wose. þe ferste is in þe herte, þe secunde in þe mowth, þe thridde is in dede. ¶ In þe cornere of Enuye in herte³ is thre fote brede of wose. þe ferst fote of 20 wose is fals demyng. An-oper is, whanð þou in enuye demyst falsely in þin herte þe goodnesse of an-oper man. þe thredde fote of brede of wose is foly forthynkyng; þat is, whanne þou in herte art sory of an-opere mannys welfare. . *Prouerbia xvij.*⁴ 24 'Qui in ruina letatur alterius, non erit inpunitus.' Whoso enioyeth hym of an opere mannys harm, he schal no3t be vnpunysched. Seynt gregorie seyth in prologo *moralium*, whanne an harpe is weel sett in tewne, whanne a stryng of þe 28 harpe is towchyd, anone an-oper stryng þat is acordyng to þat stryng in tewne, is steryd & mevyd of þe towchyng of his felawe. Ryght so gostly, whanne a good cristen man is towchyd wyth ony bodyly or wordly dyssese or myscheef, 32 an-oper good cristen man, acordyng wyth hym in loue, wyth-outyn enuye, is styrred, & hath ruthe & pyte of his dyssese. so

¹ Sap. ii. 24.

² MS. in margin: 'Invidia in corde.'

³ Gen. xxxvii. 33.

⁴ Prov. xvii. 5.

hadde Seynt Poule ruthe of operes harme, and perfore he seyde,
 'Quis infirmatur, & ego non infirmor' ¹? Who is syke, and I am
 nozt syke perfore? as þow he seyde, 'no man is syke, but I be
 4 syke.' for Poule techyth vs, Ad Romanos xij. ² 'Gaudere cum
 gaudentibus, & flere cum flentibus.' Enioyeth wyth hem þat
 enioyen in prosperyte, wepyth wyth hem þat wepyn in aduersite!
 þat is to seyne, puttyth away enuye out of þoure herte, & Be not envious,
 8 enioyeth nozt of operes harm, ne sorwyth nozt of operes welfare;
 but enioyeth of operes welfare, & beth sory of here dysseise! ^{but compassionate!}

¶ Þe secunde cor-|nere of wose in enuye is in þe mowth ³, [Fol. 29 a.]
 & þat is thre fote brede in wose. þe ferst fote of wose in þis
 12 cornere of enuye is myssaying; þat is, whan þou spekest euyll
 of an-oper manys goodnesse, & peynest þe to makyn it lees. ^{The second corner is in the mouth, and it is 3 feet in breadth, viz. 1. slander,}

¶ Þe secunde fote brede of wose in þis cornere of enuye is ^{2. 'bitterness,' i.e. to exaggerate, and to spread calumny,}
 bytternesse; þat is, whan þou heryst euyll of an-oper man, &
 16 þou makyst it more, & dost it be knowyn abowtyn, & whan þou
 wylt nozt techyn opere, & counseylin hem to þe beste, ne comfortyst
 hem in here gode, ne warnyst hem of here harm, ne tellyst hem
 here profyzt; but iapyst & scornyst opere, & art redy to procuryn
 20 hem harm. þe thredde foote brede in wose in þis cornere of
 enuye is bachtyng ⁴; þat is, whan þou spekest euyll be-hynde ^{3. backbiting.}
 a man, & turnyst all þat þou mayst þe gode dedys of an-oper man
 to þe werste. In þis cornere of wose in þe mowth is sowyng of ^{Sowing of discord.}
 24 dyscorde ⁵; þat is, whanne þou makyst hem enemyes þat were
 freendys, & makyst stryif & debate wyth talys & lesynges
 berynge aboute. I fynde, Prouer. vj. ⁶, þat among alle synnes
 god gretly hatyth hem þat sowyn dyscord amonge neybourys,
 28 for þey ben verrily þe chylderin of þe fende, & þei ben con-
 trarye to crist, þat is prince of pes & louers of pes, & þei ben
 acordyng to þe feend, þat is prince of debate & of dyscorde.
 perfore seyth þe gospel, Mat. v. ⁷ 'Blyssed be makers of pes!'
 32 cursed, þanne, are þey þat sowyn dyscord, to brekyn þe pes.

¹ 2 Cor. xi. 29.² Rom. xii. 15.³ MS. in margin: 'inuidia in ore, 1, 2, 3.'⁴ MS. in margin: 'bachtyng.'⁵ MS. in margin: 'discordia.'⁶ Prov. vi. 19.⁷ Matt. v. 9.

The third corner
is in the deed,
and is 3 feet in
breadth, viz.

1. restraining a
man who com-
mences well;

2. ruining a man
who would fain
do right;

3. discrediting
the name of a
good man.

þe thredde cornere of wose in enuye is in dede¹; & þat is ④
thre fote brede of wose. þe first fote brede of wose in dede is
puttyng on bak or restreynyng, þat is, whanne þou restreynyst
& puttyst a-bak in þi dede, all þat þou mayst, a man þat hath 4
a good begynnynge, & wolde do well to god & man. þe secunde
fote brede of wose in dede of enuye is a ferdoyng; þat is,
whanne, for enuye in þi dede, þou dystroyest him þat wolde do
ryzt bothe to god & man. þe thridde fote brede of wose of 8
enuye in dede is oppressing of wyles; þat is, whanne þou, for
enuye, abatyst þe name of a good man in all þat þou may. þe
lawe, vj. *questio j. capituld* 'deteriores'², [seyth] þat a bakbytere
is werse þan a theef³; for it is werse to stelyn away a mannys 12
good name þan his catell. *Prouer. xxij.*⁴ 'Melius est bonum
nomen quam diuicie multe.'

Cast out the
'oore of Envy,'

Caste out of þi pytt þis wose of enuye in þise cornerys; þat
is, out of þin herte, out of þi mowth, & out of þi werkys, & 16
forsake þe sede of dyscord! ffor doctourys seyth þat enuye, in
þe, turnyth gold to copyr⁵, precyouse stonys in-to wose, corne
in-to chaffe, wyne in-to watyr, hony in-to galle, day in-to nyzt,
ioye in-to sorwe, bawme in-to dunge, electuarium in-to venym. 20
'Conuertit aurum in cuprum, gemmas in lutum, granum in
paleam, vinum in aquam, mel in fel, diem in noctem, gaudium
in merorem, balsamum in sterquilinum, electuarium in
venenum.' þis is for to seyne, all goodnes in him þat hath 24
enuye is turnyd in-to wyckydnes, alle vertues are turnyd in-to
synne; for of alle goodnes & vertuys in his ney3boure he
sorwyth, & of all his ney3bourys dyssesys he enioyeth. þerfore,
as in a good lyuere all thing, good & wycke, turnyn hym to 28
gode; Ryzt so, in an envyous man, alle thinges, goode & wycke,
turnyn hym to harm & synne. 'Diligentibus deum omnia

for Envy turns
all goodnes into
wickedness.

¹ MS. in margin: 'in opere (!).'

² cap. 15. Causa 6. *questio i* [Corpus Jur. Canon. i. 557].

³ MS. in margin: 'detractor peior est fure.' s cut off, and the word
wrongly restored as 'furto' by a later hand.

⁴ Prov. xxii. 1.

⁵ MS. in margin: 'Invidia multa mala facit.' This gloss having been
injured by the binder, it is re-written by another hand in smaller characters.

cooperantur in bonum¹; sic per contrarium, inuidentibus omnia cooperantur in malum.

Enuye is contrarie to þe holy gost², & þe synne þat god most
 4 hatyth; for it is so perylous³, þat vnethys þe enuyous man
 comyth to repentaunce. In vj. maners a man may synnen azens
 þe holy gost: Oon is presumpcyoun⁴, þat is, ouyr-hope; þat is,
 whan þou wylt nozt leue þi synne, but trustyst in goddys mercy.
 8 þou makyst goddys mercy to ouyr-large. for, þof þou synne
 euere in þi synne, þou wenyst þat god wyl nozt lese þe. þere
 holdyst þou god vnryztwyse, and settyst his ryztwysnes at nouzt.
 And so þou makyst goddys mercy to large & his ryztwysnes to
 12 scars. & so longe þou mayst synnen in þis, þat þou schalt
 neuere haue mercy. ¶ þe secunde synne azens þe holy gost is
 wanhope⁵; þat is, whan þou art so full of folý, þat þou trustyst
 nozt in þe mercy of god; for þou thynkest þat god may nozt
 16 forzeue þe þi synne. & so, in þat wanhope, þou makyst god
 mercyles, & in þis ouerhope þou fordoost his ryztwysnes. ¶ þe
 thridde synne azens þe holy goste is hardnes of herte⁶; þat is,
 whanne þou art so hardyd in synne, þat no man may wynne þe
 20 out, and þou wylt nozt amende þe for ought þat men may do.
 ¶ þe ferthe⁷ synne is dyspyzt of penaunce; þat is, whanne, in
 comberaunce of þe feend, þou wylt nozt repente þe of þi synne.
 ¶ þe fifte synne is feyztynge azens grace of þe holy gost; þat is,
 24 whan þou woldyst for-don hem þat arn led wyth þe holy gost,
 for þe enuyous man wolde fordo þat þe holy gost puttyth to
 hem. ¶ þe vj. synne is fyztynge azens soothfastnes; þat is,
 whanne þou wytingly holdyst azens truthe, wyth al þi myzt.
 28 & þenne getyst þou no mercy, for so don heretykes, þat holdin
 azens þe feyth.

Envy is opposed
to the Holy
Ghost.

[Fol. 29 b.]
The six sins
against the
Holy Ghost are:
1. presumption,

2. despair,

3. hardhearted-
ness,

4. contempt of
penance,

5. opposition to
the grace of the
Holy Ghost,

6. opposition to
truthfulness.

¹ Rom. viii. 28.

² MS. in margin: 'Inuidia est contraria spiritui (sic!) sancto.'

³ MS. 'perlyous.'

⁴ MS. in margin: 'Sex modis potest quamvis peccare in spiritum sanctum' '1. presumpcio.'

⁵ MS. in margin: '2. wanhope.'

⁶ MS. in margin: '3. Duricia cordis.'

⁷ MS. in margin: '4, 5, 6,' without side-notes.

These sins are
seldom con-
fessed,
and therefore
seldom forgiven.

þise sexe synnes bynden a man so faste, þat vnethe I may
fynde a man¹ þat wyl in schryfte graustyn þat þise ben
synnes, no be repentant of hem. þerfore it is selden seen þise
synnes forzeuyn. þerfore beth ware of enuye! for þat in þe 4
is on of þe synnes of þe holy gost, for it makyth þe, wyth all þi
myzt & þi counseyl, to lettyn opere þat woldyn do wel, & it
makyth þe to holdyn aȝens truthe. caste out of þi pytt þis wose
of enuye, ȝif þou wylt haue mercy of god! 8

If thou be envi-
ous from a na-
tural desire, it
is venial sin;

In þin enuye, ȝif þou haue heuynesse of þi neighbourys pros-
perite, in appetyte, wyth-outen full avysement; ȝif þou be þi
nature haue enuye, it is, in þe first steryng, but venyal syane.

if thou envy thy
neighbour's
prosperity deli-
berately, it is
deadly sin;

but whanne þou wyth full avysement & wyth ful delyberacyoun 12
art sory of þi neighbourys prosperyte in þin enuye, þanne sorwyst
þou of his welfare, þere þou schuldyst enioyen, & þat is dedly

but if thou be
sorry for an-
other's wealth,
because it harms
the man himself
or his neigh-
bour, there is
no sin.

syane. But whan þou art sory of an-operes prosperite, nouȝt for
enuye þat he excellyth þe in goodnesse or rycches, in loue 16
or worschiþ; but þou art sory of his temperaill godys, for þou
seest it turnyn hym to harm of his soule & to harme of his
neyȝbours; þat heuynes & sorwe of his wordly prosperyte in þe
is good & no synne. And þou seest þat he wyth his temperal 20
welthe doth þe wrong, or ellys he hynderyth & noyeth opere
gode & trewe men wyth his² temperaill godys; þof þou sorwe for
his prosperyte for þat cause, it is venyal syane, or ellys no
syane. And ȝif þou art heuy þat þi neyȝboure hath myche 24
good, & þin heuynes is noȝt for þe good, but because he is
pruddere, þe more teraust, þe more ouerledere, þe more cursyd
lyvere, for his good; þanne þin heuynes is leefull. j. Cor. iij.³
'Emulamini spiritualia.' Ps.⁴ 'Noli emulari in malignastibus, 28
neque zelaueris facientes iniquitatem.' 'zelaui super iniquos,
pacem peccatorum videns⁵.' þerfore castyth out of ȝoure | pyt
þe wose of enuye, þe whiche is dedly synne in alle his thre
cornerys, þat is, in herte, in tunge, & in dede! 32

[Fol. 30 a.]

A dog will bark
at a man for
walking by his
side.

An enuyous man is lykenyd to an hound. an hound is
wo þat ony man goth besyden him in þe waye, þof þe man

¹ MS. aman.

² MS. his his.

³ 1 Cor. xiv. 1.

⁴ Ps. xxxvi. 1.

⁵ Ps. lxxii. 3.

do hym non harme, & perfore he berkyth on hym. so þe enuyous man is wo of an-oper man þat stondyth, or syttyth, by him, or goth besyden him in þe waye, þof þe oper man do hym
 4 non harm, 3et he wyl berkyn on hym bachtyng, & lesynges, & dyscorde. As sum hownd, befor a man, fawnyth hym wyth his tayl, & behynde him byteth hym; So þe enuyous man spekyth sum-tyme fayre befor an-opere, & bakbyteth hym
 8 behynde. perfore, ete þou nozt wyth þe enuyous man, ne desyre þou nozt hise metys! *Prouer. xxij.*¹ 'Non comedas cum homine inuido, & non desideres cibos eius!'

Delue þou depe out of þi pyt þis wose of enuye tyl þou
 12 fynde & fele a syker grownd, þat is, frenschyð, þat is, loue. ffor
 who-so styketh faste in wose of enuye, he may euyl out but god
 helpe hym. perfore *Dauid* seyth, Drawe me lord out of þis
 wose, þat I styke nozt faste þerin! 'Eripe me de luto, vt non
 16 infigar'.² Delve depe out of þi pytt þis wose of enuye tyl þou
 fynde þe trewe ground of loue to þi neyghebour. who-so
 louyth nozt his neyghebour, he dwellyth in deth, vt dicit
Iohannes in *epistola sua*.³ ffor enuye ofte tyme is cause of
 20 a schamefull ende.

[*The Hermit and his Bear.*]

Example⁴. *Gregorie* seyth þat an holy man clepyd
 florencius dwellyd alone in his selle, & had wyth him for
 24 his sustynaunce but vj. scheep. he preyid to god to sendyn
 him sum wyght to dwellyn wyth him, to kepyn hyse schepe fro
 deuowryng of wylde bestys. after his preyere, he fonde at his
 gate a bere, inclynyng to him in signe of worschip. he seyde
 28 to þe bere: 'go & dryue my scheep to here pasture, & kepe hem
 fro wylde beestys! and euery day come home at vndryn!' þe
 wylde beste dede his byddyng⁵. of þis dede, hys holy name
 sprange ouer all þe cuntre. ffoure munkys of an-oper holy man,
 32 þat hyzt *Euthicius*, hadden enuye wyth florence þat he was so

Delve out the
 'ooze of Envy',
 till you find the
 solid ground of
 friendship and
 love beneath.

Florence the
 hermit prayed
 to God for some
 creature to live
 with him and
 keep his sheep.

He found a bear
 at his gate who
 did all he bade
 him.

Four monks of
Eutychius en-
 vied Florence,

¹ Prov. xxiii. 6.

² Ps. lxviii. 15.

³ 1 John iii. 14.

⁴ MS. in margin: 'exemplum siue narracio.'

⁵ MS. 'ouyr all þe cuntre' crossed.

and slew the
bear.

Florence im-
plored God's
vengeance,

and the monks
died a foul
death.

holy holdyn, more þan here mayster Euticius, be-cause of þis
bere. þerfore, priuily þey slowyn þis bere, to hynderyn his
good name. þe bere com̄ noȝt home as he was wont to do.
florencē sowȝt him, & fonde hym slayn, & he wyste who slowȝ 4
hym. he wepte more for here enuye, þat slowe him, þan he
dede for þe deth of his ber. þanne he sayde ¹: 'I hope in god
þat in here lyve þei schul haue wreche for here enuye, þat dede
þis dede.' hastily þo same foure munkys wexyn foule leprys, 8
& here membrys rotyd fro þe bone, & after þat deyden a foul
deth. So þe enuyous, but þei amendyn hem, schul haue a foul
ende !

þerfore caste out þis wose of enuye tyl ȝe fynde þe ground 12
of frenschyȝ & of loue, for loue & frenschyȝ is a good ground
& a clene.

[*The Two Faithful Friends.*]

Two merchants,
one of Egypt
and the other of
Baldacca, were
friends.
On a visit to his
friend, the mer-
chant of Bal-
dacca fell ill

[Fol. 30 b.]

for love of one
of his host's
daughters. She
became his wife.

Afterwards, the
Egyptian came
to Baldacca as a
beggar, and hid
himself in a
ruined temple.
There he was
found

and accused of
murder.
He did not de-
fend himself,
for he wished to
die.

Exauple ². Two marchauntes louyd hem to-gydere. þat 16
on dwellyd in egypt, & þe oper dwellyd in Baldac. he of
Baldac com̄ to egypt, & he of egypt was glad of his comyng,
& schewyd hym alle hise godys & his tresouours. At viij. dayes
ende, he of baldac wexe wondyr syke. lechys com̄, & lokyd his 20
watyr, but sykenesse was non founde. At þe laste he ope-nyd
his herte to his freend of egypt, & seyde þat he languryd
& peyned for loue for oon of hise maydenys to haue here to his
wyif. his freend herde þat, & gaf here to hym, & all þe good 24
þat he schulde haue receyvid for here, & all þe good þat sche
[schulde] haue receyuyd also. he weddyd here, and led here
wyth all þat good hom̄ to Baldac. Afterward, he of egypt was
a beggere, & for schame, on a nyȝt, all nakyd kam to Baldac, 28
& entryd in-to an old brokyn temple to restyn þere-in tyl
morwe, þat he myȝt go to his freend. Men comyn in-to þat
temple to sekyn oon þat had slayn a man, & fondyn þere þat
man al nakyd. Men seydin to him, 'þou hast slayne þat 32
man.' he seyde 'ȝa,' for he wolde in þat pouert ȝerne haue be

¹ sayde added in margin.

² MS. in margin : 'narracio.'

- deed for schame. he was led to prisoun, & on þe morwe he He was led to the gallows.
 was led to þe galowys. his frend þere com, wyth opere folk,
 to his hangyng, & knewe hym þat he was freend of egypte. His friend recognized him, and each of the two offered himself to the executioner in place of his friend.
 4 & he of Baldac cryed, 'late be! late be! he is vngylti of þat
 mannys deth! hangyth me vp, for I slowe þat man!' þanne
 þe oper freend was delyueryd, & he was takyn to ben hanged.
 þe frende þat was delyueryd cryed, 'hange me, & noȝt hym,
 8 for I dede þe dede!' þe oper freend cried aȝen, 'hange me,
 for I am gylty, & noȝt he!' þe mansleere was þere present, Then the real murderer
 & seyȝ & herde how þei bothe stryven to-gedyr, eyther for
 operes loue, to haue ben hanged gyltles; & had ruthe þat suche repented,
 12 trewe louerys schulde haue be dede gylteles for his man-
 sleight. & he sterte forth, & seyde, 'neyther of hem dede
 þat dede. I slewe þe man!' he was boundyn; þe opere two and confessed his crime.
 were latyn louse. þe iustyse dyde hem alle thre be led a-fore
 16 þe kyng. whanne þe kyng knewe þe truthe, & seyȝ þe grete But the king dismissed him,
 trewe loue amonges hem, he ȝaf lyf to þe mansleere for þe loue
 þat he schewyd to þe opere two, to sauyn here lyves, to takyn
 his deth for his defawte. & þe kyng rewardyd þe opere two for and rewarded the faithful friends.
 20 here trewe loue. þe freend of Baldac ȝaf half his good to his
 freend of egypt, þat was so nakyd & poore, whyche good he toke,
 & wente aȝen home to egypt, wyth ioye & worschyp, and was
 aȝen ryche in-to his ende. and eythir of þis freendys hadde
 24 a blyssed ende.

Ryȝt so, louyth ȝou to-gydere in trewe loue! kepe wel þis Therefore, love one another!
 ground, & caste out þe wose of enuye! and þe kyng of heuen
 schal rewarde ȝou for ȝoure trewe loue, here in grace, & in ȝoure
 28 ende in blysse! To whiche blysse &c.

Capitulum xiiiij^m.

De luto ire.

31 **P**E oper day, I told ȝou how ȝe scholdyn castyn out of The 'ooze of WRATH.'
 32 ȝoure pyt þe wose of enuye, and now I wyll telle ȝou
 how ȝe schul castyn out of ȝoure pytt þe wose of wretthe.

wretthe is, whanne þou art wroth & angry, fell, malycious, desyringe wreche. Bertylmew, de proprietatibus rerum, libro xvij^o.¹ he seyth þat an harpe² þat hath strynges of wolfys guttys & of schepys mengyd to hepe, schal neuere be set wele⁴ in tewne, be-cause þe scheep & þe wolf arn contrarye in kynde.

A harp stringed with wolf's and sheep's guts will never keep in tune;

so a company of good and of malicious men will never live in accord.

[Fol. 31 a.]

The wrathful one compared to a wolf.

The three degrees of wrath are:

Ryzt so, þat companye schal neuere acorde, ne lyuen in pes & reate, þere gode men & malycious men, or ryztfull men & angry men, dwellyn to-gy-|dere; for an angry man euere⁸ rayseth stryif & debate. Prouer. xxvj.³ 'Vir iracundus prouocat rixas.' In wrethe þou art lyche a wolfe, [þat] for his malyce wayteth his tyme to be vengyd on hym þat agreuyth hym. Ryzt so, þe angry, fell, & malycious man wayteth his¹² leysere to wrekyng his tene at wylle. Seynt Austyn expounyth þe tixt: Mat. v^o.⁴ 'Qui irascitur fratri suo, reus erit iudicio,' he seyth, as þere arn thre degrees of synnes in wretthe, þat is, in herte, in tunge, & in dede, and iche is werse þan opere, so¹⁶ þere are thre degrees of peyne perfore, & iche peyne is werse þan oper.

1. hatred of the heart,

¶ þe firste degre of wretthe is in herte onliche, & þat is clepyd hate of herte. 'Qui irascitur fratri suo, reus erit²⁰ iudicio.' Who-so is wroth wyth his brother, he is gylty to þe dome, for he is worthy to be somounyd to apere in þe doom a-fore þe hyge⁵ iuge, &, as he þat is gylty, to standyn at his answers, & pis is drede. for he þat hatyth his broþer is a man-²⁴ sleere, and pis is a peyne. for it is a gret drede to come to his answers þat is so gylty.

2. malice of the mouth,

¶ þe secunde degre of wretthe is in þe mowth, þat is, malyce of þe mowth. 'Quicunque dixerit fratri suo, racha, reus erit²⁸ consilio⁴.' He þat schewyth out, wyth his mowth, dyspytously & scornfully þe malyce of his herte to angryn his brother be-cause of wretthe, & to bryngen hym out of charyte; he is gylty to þe

¹ Bartholomaeus, surnamed de Glanvilla. About him cf. Robert Steele, Medieval Lore, etc. London, 1893.

² MS. in margin: 'exemplum de cithera.'

³ Prov. xxvi. 21 has: 'Sic homo iracundus suscitatur rixas.' The reading in our text is identical with Prov. xv. 18 and xxix. 22.

⁴ Matt. v. 22.

⁵ MS. *iustysse* crossed.

counseyl, for he is gylty & worthy to haue þe sentence of þe dome be all þe counseyl þat schal sytten wyth crist in demyng, and þis is a peyne more dredfull þan þe firste.

- 4 ¶ þe thredde degre of wretthe is in dede; þat is, whan þou, ^{3. vengeance.}
wyth þi tunge, or wyth þi dede, avengyst þe of þin enemy for wretthe. for he þat, wyth his mowth, spekyth repreef, schame, or slaundre, or doth ony dede in malyce for wretthe, he is gylty
8 to þe fyre of helle. 'Quicunque dixerit, satue, reus erit gehenne'.¹
and þis peyne is most to drede.

- Seynt Thomas & Albert, in compendio theologie, libro iij^o.
capitulo de ira ², þey seyn þat a man ³ may forþeuyn his wrong to
12 his enemye in two maneres. In o manere is þis, to puttyn away
his wretthe & þe rancoure out of his herte which þat he hadde
agens hym, & þis is euery man boundyn to don of lawe of charyte,
3if he wyll be sauýd; for crist seyth, Mat. vj^{to}.⁴, 3if 3e forgyue
16 noȝt 3oure neyghbours here synnes, þe fadyr of heuen schal noȝt
forȝeue 3ou 3oure synnes. 'Si non dimiseritis hominibus peccata
eorum, nec pater celestis dimittet vobis peccata vestra.' In an-
oper ^{2. by giving up one's quarrel, which is no duty but adds to perfection.}
manere is þis, for to fallyn away fro þe quarell þat he hadde to
20 his aduersarie; and þis is he noȝt bounde to do as for his
saluacyoun, but 3if he do it, he is þe more perfyȝt, & schal haue
þe more mede þerfore. ffor crist, for perfyȝt charyte, forȝafe his
deth to hem þat slowyn hym, & seynt Steuen also.

- 24 þis wose of wrethe is foure-square: o square of wrethe is
agens god; þat is, whanne þou grucchyst agens god or agens
his sayntes, whanne þou felyst dyssese; or whanne god werkyth
noȝt þi wyll, þou seyst god is noȝt ryȝtfull, he werkyth vnryȝt-
28 fully. An-oper square of wrethe is agens þi-self, þat is, whanne
þou art so wroth agens þi-self, þat þou mayst neyther etyn ne
drinkyn, & perchauns fallyst in sykenesse, for þou mayst noȝt
haue þi wyll to be vengyd. þis wretthe agreuyth but þi-self.
32 ¶ þe iij. square of wretthe | is agens þi meyne, as agens þi wyif [Fol. 31 b.]
^{3. against one's household,}

¹ Matt. v. 22.

² The full title of the book is: 'Compendium totius theologie veritatis, vii. libris digestum'; its author is Albert the Great alone.

³ MS. aman.

⁴ Matt. vi. 15.

4. against one's
neighbour.

This oose is
7 feet in depth :
1. hatred of the
heart, i. e.
quietly waiting
for the time of
vengeance.

2. malice of the
mouth.

3. The deed of
vengeance.

or husbonde, chyld or seruaunte, as whanne þou warowyst,
chydest, betyst, & faryst as a wood man, & recchyst neuere
what vessell þou brekyst. þe ferthe sware of wratthe is azens
þi ney3bours, þat wonyth be-side þe. 4

þis wose of wretthe is vij. fote of depthe. þe first fote of þis
wose is hate priue of herte¹; þat is, whanne þou spekyst lytel, &
thinkest & menyst in herte myche malyce, abydyng þi tyme tyl
þou mowe be vengyd. & lowryst, & chaungyst chere, & fleest 8
compane, & waytyst, whanne þou mayst eythir be lawe, or be
lordschyp, or be helpe of wycked cumpanye, to harmyn þi
neyghboure in his persone or in his good; glad in herte to plete,
lothe to acorde, & at þe laste þou acordyst wyth Judas kus. j. 12
Joh. iiij.², who-so seyth þat he louyth his god, & he in herte
hate his brothir, in þat wyse he is a lyer. whanne þou desyrest
in herte harm or deth, or in wyl to sle an-oper, 3if þou durstyst
or myztest, or lokyst grysely or egyrly, all þis comyst (sic!) of 16
hate of herte. 'Impudici cordis impudicus oculus est nuncius.'
Caste out þis wose of rankoure & of hate in þe herte!

þe secunde fote depe of wose in wretthe is malyce of mowthe³, 18
þat is, stryif of woordys, & medle dispytous of tunge; & rehersyst 20
all þe schame & wyckednes of an-opere þat þou kanst, & more þan
þou knowist; & throwyst forth manye scornfull woordys in schame
of an-oper. þerfore seyn Poule seyth, Eph. iiij⁴, 'Omnis sermo
malus ex ore vestro non procedat.' No wycked woord springe 24
out of 3oure mowth! scornyth no3t, dispyseth no3t, bakbyteth
no3t, werwyth no3t, be-schrewyth no3t, prayeth for no vengeauns!
clepyth opere be no eke-namys! schamyth no man! steryth non
oper out of here charyte! chydeth no3t! counseilyth non harm, 28
ne procuryth, ne comaundyth non harm! þis secunde fote depe of
wose in wretthe of 3oure mowth, castyth it out!

þe iij. fote depthe of wose in wretthe is dede of wrethe⁵;
þat is, whan þou dost wreche, & hast no mercy, but fulfyllest þe 32
cruelt & þe wycked wyl of pine herte in dede of vengeance, in

¹ MS. in margin: 'malicia cordis.'

² 1 John iv. 20.

³ MS. in margin: 'Malicia oris.'

⁴ Ephes. iv. 29.

⁵ MS. in margin: 'operis.'

sleinge, in werryng, in spylling of blood, in brennyng of housys,
 in dyssherytyng of eyres, in dystroying of londys or beestys, in
 prisionyng, in raunsounyng, in betyng, in woundyng; alle pise
 4 comyn of wratthe. who-so wyll in dede be vengyd, god schall
 take vengeance on him. perfore forgyve him þat harmyth þe,
 & þanne, whanne þou prayist to god, þi synnes schal be forzeuyn
 to þe. Ecc. xxvijo.¹ 'Qui vindicari vult a domino, inueniet
 8 vindictam. relinque proximo tuo tibi nocenti, & tunc tibi
 deprecanti peccata soluentur.' perfore, caste out of dede all þis
 wose of wretthe!

þe ferthe fote depthe in wose of wretthe is hastynesse or ^{4. fierceness in}
 12 feersnesse; þat is, whan þou in þi fervent ire, wyth-outyn ony
 abyding, or wyth-outyn ony avysement, hastely takest vengeance
 in stertyng þerto as a wood man, to bete, or to chastyse, or to
 don ony oper dede of vengauus, or in smytyng þi chylderyn, þi
 16 servautes, or opere, dyspytously & oute of mesure. caste out
 þis wose!

þe fyfte fote depthe of wose in wretthe is mansleyghter; þat ^{5. manslaughter.}
 is, ȝif ony man be þe hath be slayn, or hurt in body, or | harmyd [Fol. 32 a.]
 20 in name or in his godys; or ȝif be þe ony persone hath ben
 enpoysoned, or ony chyld hath ben oppressed, dystroyed, or
 slayne, be drynkes or opere craftys, or be ony opere dedys; or
 be þe, in fals enprisonement, or fals qwest, or false dome, ony
 24 man hath be deed or maymed. þou sleest an-oper, whan þou ^{defamation is}
 defamyst hym, as seynt Austyn seyth, whose woordys arn rehercyd ^{a kind of man-}
 in þe lawe, de penitencia distincio j., capitulo 'Periculose'. In
 o gospel it is seyð þat crist was slayn at vndren³, and þat was wyth
 28 þe iewys tungys, whanne þei cryed, 'do him on þe cros!' In
 an-oper gospel ⁴ it is seyð þat crist was don on þe cros at mydday,
 & þat was of þe knyȝtes, wyth here handys. whan þou falsly
 apelyst anoper, þou sleest hym; & whanne þou drawyst away þe
 32 nedefull lyfode; & whanne þou wythdrawyst þi gostly techyng
 fro þe peple; & whanne þou ȝeuyst opere wykked example,
 & in þin opyn synnes & euyl werkys. perfore caste out þis wose!

¹ Ecclesiasticus xxviii. 1. ² cap. 23. Distinctio 1. de poenitencia [i. 1163].

³ Mark xv. 25.

⁴ Matt. xxvii. 46 (f).

6. impatience,
i.e. grumbling
at a reasonable
chastisement.

þe sexte fote depe of wose in wretthe is vnpacyence¹; þat is, whan þou grucchyst azens resounable chastysing of þi souereyn, & azens reprouyng of þi synnes, demyng þat alle thynges are wrong þat arn don to þe azens þi wyll. Poule seyth, 4 2 Tymoth. 2². 'Seruum dei non oportet litigare, sed mansuetum esse, ad omnes docibilem, patientem ad omnia cum modestia.' It behouyth þe seruauit of god noȝt to stryve, but to be mylde to alle, & able to be tawȝt, & pacyent to alle, wyth good mesure 8 & temperure; for pacyens is of soft maneres & of softe berynge, vnpacyens is full of malyce.

7. blasphemy,
i.e. grumbling
at the decrees
of Providence,

þe vij. fote of wose in wretthe is blasphemye³; þat is, 10 whanne þou grucchyst or spekyst azens god in tribulacyoun, in 12 sykenes, demyng þat god is vnryȝtfull or vnmyȝtfull, for he grauntyth þe noȝt þi wyll anon at þi luste; & whanne þou demyst þat god ȝeuyth þe more wo & lesse wele þan þou were worthy to haue; & whanne þou settyst no pryse be pylgrimage 16 to sayntes & to ymages; & whanne þou trustyst to no prayerys & suffrages of holy cherche, be-cause þou art noȝt deluyered of þi dyssease als sone as þou woldyst; and whanne þou iapyst, & scornyst, & dost irreuerence to god & to his sayntes. perfore, 20 Ad Eph. iiij.⁴, late all heuynes, wretthe, indignacyoun, & blasphemye, be put fro ȝow, & castyth out þis wose wyth all his vij. fote depthe, tyll þou fynde a clene grou(n)d, & a syker, & þat is equite or euyghed. for euenhede is a vertu þat acordyth 24 resoun wyth þi wyll, þat is for to seyne, whanne þi wyll is trublyd & steryd in wratthe to wreche, delue out þe wose of wreche tyl þou fynde þe ground of equite. for equite or euenhede makyth þi wyll to acorde to resoun, þat is, be resoun 28 to enqwere þe sothe of trewe men, þe cause wherfore þou art wrothe, whethyr it is trewe or fals, er þou be to myche trublyd in wreth. & equite in resoun wyll gouerne þe, þat in wretthe þou schalt noȝt demyn ne affermyne a thing, tyl þou be syker of 32 þe sothe. equite schal make þe in resoun to takyn hede for ony wretthe, whanne þou schalt speke, & where, & how, and

despising
prayers and
pilgrimages,

and irreuerence
for God and the
Saints.

Cast out the
oore of wrath,
till you find the
ground of
equity,

which recon-
ciles will to
reason.

¹ MS. in margin: 'impaciencia.'

² MS. in margin: 'blasphemia.'

³ 2 Tim. ii. 24.

⁴ Ephes. iv. 31.

whanne þou schalt be styлле, þat þou, in þi wretthe, spylle noȝt
þi woordys in veyn & out of mesure. & þanne schal þi temple
of þi body & soule ben holy & wondyrfull in euenhed. Ps.¹

4 'Sanctum est templum tuum, mirabile in equitate.' perfore,
caste out þis wose of wretthe, tyl þou fynde þis grounde of
eunhed, þat is, equyte; for wret-|the doth myche harme to þe [Fol. 32 b.]
soule.

8 [The Quarrelsome Maid.]

¶ Example². Cesarius tellyth þat a mayde of rychе kynrede A virtuous
was full of wretthe & euere more angry, & ouer all pere sche young lady was
was sche made myche stryf & dyscorde, wyth here angry tunge, & shrew.
12 þat wel was hym þat myȝte ony reste haue by here, or ony pes
haue besyde here. At þe laste, sche deyid & was beryed. & out
of here grave euere-more ros a gret smoke. þe graue was
openyd; & þe neþer part of here body fro þe nouȝt downward
16 was foundyn all hoole, be-cause þat sche was a clene mayde; but
fro þe nouȝt vpward, sche was all brent & wastyd away wyth
fyre, & þat was for þe wretthe & þe angry in here herte & in
here tunge. So wyth fyre schul þey in soule be brent þat in
20 wretthe be vengeable. and perfore caste out wretthe, & take
þe grou(n)d of equyte, for þat helpyth þe soule!

In her grave,
the lower part
of her body re-
mained whole,
but the upper
part was all
burnt because
of her wrath.

[The Unbending Justice Herkenbald.]

Example³. Herkenbaldus of Bornayre was a gret iustyse Justice Herken-
24 & myȝty man in his dome, & euere more in his dome dede equite bald,
to alle men, to freend & foo, to kyn & to straungerys. he
sparyd no persone for loue, ne dreed, ne for wrethe, but þat in
his demyng he dyde equite. As he lay syke in his deedbedde,
28 he herde in þe nexte chaumbyr a womman cryen. he askyd of
opere what it was, & no man durste telle þe sothe to hym. he
bad oon of his sonys, in peyne of lesyng of bothe his eyȝen, þat
he schulde go wyten why þe womman cryed, & þat⁴ he schulde
32 tellyn him þe trouthe. þe chyld wente, & wyste why þe
womman cryed, & telde his fadyr þus: 'Lord my fadyr, þoure

when lying on
his death-bed,
heard, in the
next room, the
cry of a woman,

¹ Ps. lxiv. 5, 6.

² MS. in margin: 'narratio.'

³ MS. in margin: 'narratio.'

⁴ MS. þat &.

whom his nephew had attempted to violate. He bade two knights hang him, but they let him escape.

On the fifth day after, the nephew looked in at the door. The justice made him sit by his side, and, putting his arm round his neck, slew him.

When he came to die, he confessed all his sins except the murder of his nephew,

because it had been done for the sake of equity.

[Fol. 33 a.]

The bishop refused to administer the sacrament to him,

but the host went into Herkenbald's mouth spontaneously.

susteres sone wolde haue leyn be þat womman, & þerfore sche cryed.' þe lord seyde to two knyghtes, 'goth & hangyth hym for his trespass, as þe lawe wyll!' þei wentyn, & bedyn þat lordys susteres sone absentyn him out of þe syzt of his eem. & 4 þei com̄ aȝen to his eem, & seydin þat he was hangyd. þe fyfte day, after þe none, he wende his eem hadde forȝetyn his defaute, & he lokyd in at þe chaumbre-dore þere his eem lay. His eem seyȝ him, & glosyd him to hym wyth fayre woordys, & dyde hym 8 sytten by him, & helde¹ his necke wyth his oon arme, & wyth his oper hand drewe his knyif, & kutte his throte, & slewe him. & alle men wondredyn of þat dede. his deth neyghed. þe bysschop com̄ wyth þe sacrament; to whom þis lord was 12 schryuen wyth wepyng & gret contrycyoun of all his synnes, saaf of þat mansleyzt. þe bysschop seyde to him, 'why, in schryfte, speke ȝe no woord of þat chyld þat ȝe slowyn?' þe lord seyde, 'þat was no synne, & þerfore I aske no mercy; for 16 I dede it noȝt for wretthe & vengeance, but I dyd it for equite of ryghtfuȝl demyng, whiche I haue kept in my doom all my lyve to freend & fo; for I louyd my neve as weel as ony of my kyn, but, be equite of my lawe & of myn offyce, I myȝte 20 noȝt sparyn hym; wherfore I bad my two knyghtes hangyn him, & þey wolde noȝt; & þerfore I slowe him myself, for loue of equite in my dome, & noȝt for hate.' þe bysschop seyde, 'but ȝif ȝe wyl be schreuyȝ þerof, ȝe schal noȝt resceyuen þe sacra- 24 ment.' þe lord seyde, 'I louyd neuere bettere | chyld þan I dyde my neve. I slowe him noȝt for rankure of herte, ne for hate, but for loue of equyte, & for ryght of þe lawe, & for dreed of god. ȝif ȝe wyl noȝt ȝeue me my god, I betake my soule to 28 god.' þe bysschop wente away wyth þe sacrament. þe lord clepyd hym aȝen, & seyde, 'lokyth ȝist þe host be in þe box.' þe bysschop lokyd, & þe host was go. þe lord seyde, 'Lo, byshop, þou woldyst noȝt ȝyue me my god, þerfore my god is 32 come to me aȝens þi wyll. here in my mowth se þe host þat was in þi box.' þe bysschop seyȝ it in his mowth, & tolde þis myracle al aboute.

¹ MS, heldyn.

perfore, iche of 3ow, in 3oure degre & in 3oure offyce, kepyth
 equite, & castyth out þe wose of wretthe! & þanne schal 3oure
 god entryn 3oure soulys, as he dyde in-to þe lord. and so he
 4 schal 3yue you grace here, & blysse in 3oure ende! To whiche
 blysse & *cetera*.

Capitulum xvm.

De ira.

9 **T**HE oper day, I tolde 3ou of þe wose of wratthe & of his
 braunchys, & 3it, þis day, I schal telle 3ou more of wratthe.
 Seynt Bernard seyth þat wretthe is gate of alle synnes, be þe
 whiche wretthe alle synnes entryn in-to man. for 3yf þis gate
 12 of wretthe be schett, alle *vertuys* haue reste in man; & whanne
 þis gate of wretthe is opyn, alle synnes entryn in-to man.
 ‘*Janua omnium viciorum est ira; qua clausa omnibus virtu-*
tibus datur requies, qua aperta adest omne factum.’ þe angry
 16 & þe full of wretthe brekyn þe pes, & sowyn dyscord, & makyn
 debatys, & qwenchyn charyte, þat is moder of *vertues*. þey
 don þat god most hatyth, & þat þe feend most louyth; wher-
 fore þei¹ are þe childere of þe feend. and perfore are þei
 20 wonder lothe to acordyn, be-cause þe feend, here fadir, lettyth
 hem; for he louyth dyscord & trubelyng of pes, of loue, & of
 charyte. perfore, þei don as þe feend, here fadyr, steryth hem.
 3if þou haue rancure in herte to hym þat doth þe wrong, þat
 24 rancure þou muste for3yue oute of þin herte, þof þou be askyd
 no for3yfnesse. þe dede of wretthe schewyd outward, in tunge
 or in dede, þat muste þe for3euyn, 3if þou be askyd for3euenesse; and to for3iue
 but þi ry3tfull & lawefull accyoun þat þou hast azens þi aduer-
 28 sarie þou art no3t boundyn to lete falle & for3eue, pow3 þou be
 askyd for3yfnes, but 3if þin aduersarye wyll make þe amendys
 vp his powere. wyth-outyn amendys nedyth þe no3t to for3euyn
 hym, as for nedefull dewte of þi saluacyoun; but of dewte of
 32 perfeccyoun art þou holdyn² to for3eue þi quereñ, & þin accyoun,

Therefore, be
just!

Wrath the gate
of sins.

The wrathful
are the children
of the Devil.

Thou art bound
to forego thy
rancour without
being asked for
pardon,

but thou art
not bound to
abandon a legal
action, even
when asked,

except for the
sake of perfect
salvation,

¹ MS. þei þei.

² MS. art þou no3t holdyn.

& to askyn first forgyuenes, & first to pursewe to ben acordyd, þof þou haue noȝt trespassyd. why so? for þanne schalt þou haue two coronys in heuen: oon coroun for þou suffyrst wrong, & an-oper coroun for þou firste pursewyst acorde. crist seyth 4 in þe gospel¹: 'who-so hate his broþer in herte, he schal be gylty to þe doom!' Seynt *Gregorie* seyth, þat doom is a dyscussyoun of þe cause, þat, in dome, þou þat hatyst þi brother in herte, schalt be opynly repreuyd þerfore. þerfore, þe nedyth to for- 8 ȝeun þat hate in þin herte, wyth-outyn ony askyng. '*Quicunque dixerit fratri suo "racha," reus erit consilio*¹.' who-so schewe out, wyth his voys of his mowth, þe hate of his herte, wyth angry woordys & chydyng, in bryngyng opere out of 12 charyte, he schal be | gylty to counseyl! *gregorie* seyth, þat counseyl is þe holy cumpanye of þe dome, be whom þe difyn- cyoun & þe determynacyoun of his cause schal be ȝouyn azens him þat hym muste be condempnyd. '*Quiconque dixerit* 16 "*fatue," reus erit gehenne!*' Seynt *gregorie* seyth, whan þe 17 voys, in wretthe, schewyth out angrely, & þat voys brest out in dyspyng þi brother, þanne schalt þou be gylty to haue þe excecucyoun of þe sentence ȝeun azens þe, þat is, þe fyre of 20 helle! þerfore, forȝeue hate out of þin herte, wythoutyn askyng! forȝeue þi wretthe in woord & dede, whan þou art askyd! for- ȝeue þi lawefull accyoun, & seke first loue, þat þou mowe haue double mede in heuen! þus caste oute þe wose of wretthe! 24

Indignation no
sin. ȝif þou be wrothe wyth an-operes synne, or ellys art lyztly styred to wretthe be nature of kynde, & kepyst it noȝt in herte, ne seyst non harm, ne, wyth þi woordys, bryngest non oper man out of charyte for þi malyce, ne doist non harme; þanne doste 28 þou no synne, but it be duryng in þin herte, wyth delyberacyoun.

Malice deadly
sin. ȝif þou be styrd to wretthe in herte to don harme, or to wyllen harm, or ellys art vnpacient, wyth full affecte of wretthe, it is dedly synne for þe euyl wyll duryng wyth delyberacyoun. 32 *Apostolus*², '*Caritas non irritatur, non cogitat malum.*' ȝif þi wretthe be wyth-oute delyberacyoun and wyth-oute consentyng of resoun, it is venyal synne; ȝif it be wyth desyre of wreche,

¹ Matt. v. 22.² 1 Cor. xiii. 4, 5.

- it is dedly synne. In stryif, 3if pou fyzte, or smyzt wyfully If thou hurt a person in a fight, it is deadly sin.
 & vnryztfully an-oper persone, pou dost dedly synne. he pat unless it be done for defence.
 defendyth hym, & he do it for to sauyn him-self, & defende him
 4 in mesure & resoun, & as nede is, & nozt out of curse, for
 rancure or pride: he doth lytel synne, or ellys none. 3if pou Defence in separating combatants is venial sin, if it be done without any intention of revenge.
 go a-twixe hem pat fyzen for to sundryn hem, so pat pi def-
 fendyng excede nozt myche mesure & resoun, it is venyal synne.
 8 3if pou do it in entent of vengeauns, or of hate, or wyth exces
 of vndewe mesure, wyth a strong wyll to sle, or greuously to
 hurte, eythir persone; it is dedly synne. 3if pou clepe an-oper
 'theef,' or suche an-oper name pat soundyth defame, or repreuyst To abuse a person is deadly sin,
 12 hym, or schamyst him of his opere dedys, for malyce & for
 wretthe, wherby he myzte be vnworschepyd; it is dedly sinne.
 3if pou seye to an-oper woordys of dyspysing, nozt in entent to reproving a venial sin, or none at all.
 don hym vnworschip, but for his correccoun, or for suche
 16 an-oper cause lyche; sum-tyme it is no synne, & sum-tyme it
 is venyal synne. And happely it myzte be suche a greuows
 despyzt, pat, pof it were nozt pin entent to don hym vnwor-
 schyppe, be-cause of pin vndyscret dyspysing it doth hym
 20 vnworschip; & so pou dost dedly synne. and, perfore, it
 were ryzt nedefull to be ware of suche wrethefull woordys of
 3oure mowth! sowyng of dyscorde amonges freendys, & hyn- Sowing of discord and scorn deadly sins.
 deryng opere of here good loos, wyth delyberacyoun, arn
 24 greuowse dedly synnes. 3if pou scorne an-oper, so pat he is
 gretly aschamyd, it is sumtyme dedly synne, 3if pou do it in
 wretthe, in entent & in delyberacyoun of his schame.
 perfore, caste out pe wose of wretthe in alle hyse parcellys,
 28 tyl pou fynde & fele pe grounde of equitye, pat is, euyghed!
 pou kun mesure pin herte, & pi mowth, & pi dedys, fro pe
 wose of wretthe. for an angry man & a wretthefull may be An angry man is like one possessed of a fiend, [Fol. 34 a.]
 lykenyd | to a man pat was vexid wyth a feend¹. Mat. ix.
 32 Whan pe deuyl took hym, pe man hurte hym-self, & beet his
 hefd & his body agens pe ground, & fomyd out at his mowth,
 & grente wyth his teeth, & wexe drye. Ryzt so, whanne wretthe
 & anger touchyth a dyspytous & a malycious man, he hurtyth

¹ MS. in margin: 'exemplum.'

& betyth hym-self, wyth heuynes & vnpacyence; he fomyth out of his mowth, crying, dyspysing, chydyng; he grynteth wyth his teeth, malyce & venym coniectyng; he waxith drye wyth-outyn grace, wyth þe fyre of wretthe. A man þat is wrothe **¶** werkyth noȝt þe wyll of god. *Jacobus j.*¹ 'Ira enim viri iusti- 5 ciam dei non operatur.' þefore doctourys seyn þat a dyspytous & an angry man þat is wretthfull owyth to be fled as a raveynous dogge, & as a wood hound, & as an egre and a rampaund 8 leoun.

he ought to be
shunned like
a mad dog.

[*The Quarrelsome Gambler.*]

A dice-player
grew angry at
his bad luck,
and began
swearing

Cesarius tellyth² þat two men pleydyn at þe dees. on of hem was wrothe & angry þat þe oper spedde alwey wele, & he 12 myȝt noȝt wyne. and þanne he began to werwe & to curse, to swere & to lyen, to chyden & to defyen, & spake manye dyspitous woordys. þat oper man þat pleyid wyth him kepte equite in herte, tunge, & dede. he euenyd his herte fro malyce, 16 & his tunge fro angry woordys, & his dedys fro wreche, & seyde to his felawe euenly: 'speke þou fayre! blaspheme noȝt þou þus þi god, & his modyr, & his seyntyys, wyth suche horryble othys!' þe oper fyed on hym aȝen, & swore aȝen bonys & 20 armys, & cursed, & werwyd. a voys com̄ down fro abouyn & seyde: 'my dyspyȝt þat þou dost to me in þin horrible othys & in þin wrecheful & malycyous cursyng, wyl I no lenger³ suffere.' In þis voys, sodeynly he was smyten to deth, wyth 24 leuenyng & wyth thunder-dynt, and þe oper was saf & noȝt hurt.

in spite of his
fellow-player's
warning.

Suddenly, he
was struck dead
by a thunder-
bolt.

To be angry
with Providence

Ryȝt so, whan man or womman, on se or on londe, be wrothe & angry wyth wynd or wyth wedyr, wawys or stormys, or wyth 28 ony oper thinges þat god sendyth aȝens here wylle & here lustys, he grucchyn, he cursyn, he sweryn, he defyen, he dyspysen, he chyden aȝens goddys sonde. þis woodnes, þis wretthe is horryble dedly synne & blasphemye, þat is, vnworschip̄ & despyȝt 32 to god. þefore, beth ware of þis wose, & castyth it out for

is a deadly sin.
Beware of
wrath,

¹ James i. 20.

² MS. in margin: 'narratio.'

³ -ger added by later hand.

dreed of vengeauns þat god took on þis man þat was so wood
 in his angyr & in his malyce! & take þe ground of equite in
 alle þi werkys! kepe þe eueñ in pacyence fro trubelyng of and be just in
 all thy doings!
 4 wretthys, in wele & wo, in ryzt & in wrong, for þat god schal
 rewarde!

[*St. Theodora living as a Monk.*]

¶ Ex legenda lumbardica¹. A womman þat was a worschipful Theodora was
 8 lady, wyif of a gret ryche man in Alysaunder, here name Theo-
 dora—sche was fayr—whom a jung man wowyd to lyn by here, courted by
 a youth whom
 she refused.
 In revenge he
 slandered her.
 sche denyed him his wyff. he, wroth, slaundryd here falsely,
 and sayde to þe peple þat he myzte haue leyn by here, 3if he
 12 had wold. here husbonde beleuyd hym, & dyde his wyif myche
 dyssese. sche, in al þat trybulacyoun, kepte here eueñ & in
 dyscrete mesure, & suffryd all. þat sche nozt dyspysed, ne
 chydde hym þat wolde a leyn by here, ne accusyd hym, sche She disguised
 16 pollyd here hevyd priuely, & clad here in here husbondys
 clothynge, &, in an Abbey ferre thens, sche was made a munke,
 and sche seyde here name was Theodorus. On a tyme, be þe
 byddyng of here abbot, ledde chamelys² to a certeyn cyte, & toke
 20 here in, be þe waye | thedyrward, in a certeyn place. & þat [Fol. 34 b.]
 nyzt a mayde of þe hostry kom to here bed for to haue here
 lust. þis womman Theodorus, þat was þe munke, forsoke here.
 þe mayde was wrothe wyth here, and conceyved a chyld of Once she was
 24 an-oper man, & seyde þat munke hadde beget it, & tolde it þe
 Abbot þat his munke had defoulyd here azens here wyff. þe
 abbot repreuyd his munke, þat was þis womman clepyd Theo-
 dorus. Sche kepte here eueñ in pacyens, & sufferyd all, &
 28 excusyd here nozt, ne nozt was mevyd wyth malyce, but kepte
 pryve fro hem alle þat sche was a womman³. þe abbot kecched She was ex-
 pelled, and lay
 before the gates
 for seven years.
 here out at þe gatys, and þere sche lay, vij 3ere opynly, wyth-oute
 þe abbey-gatys, in syzt of all þe peple. And whan þe chyld
 32 was born, þe modyr brouzt it here, & kest it in here barme,
 & seyde, 'here is þi chylde! kepe it þou, for I ne wyll!' sche

¹ MS. in margin: 'narracio.'² MS. chameys.³ MS. awomman.

Still, she took the girl's child, and reared it. receyvyd þe chyld wyth euyñ manere & pacyently, & brouzt it forth wyth mylke, þat sche beggyd of þe peple. At þe vij. 3eres ende, be-cause sche bare here so eueñ in woord & dede, & so pacyentely, þe abbot toke here in-to þe abbey aȝen, & here 4 chyld wyth here. sche closyd here-self, wyth here chyld, in a celle, and tawȝte it to be devowte to god. &, at two 3eres ende, sche deyid. þat nyȝt, in here deyng, þe Abbot seyȝ aungellys & sayntes wyth-oute noumbre, & amonges hem 8 a womman full of ioie, bryght as þe sunne. A voys seyde to þe abbot: 'þou abbot, þis glorious womman is þi munke Theodorus. sche was ful falsly acusyd of conceuyng of þat chyld, for sche is no man but sche is a clene mayde, a womman. 12 and for sche bare here so euene in all here tribulacyoun, in pacyens wyth-oute trubelyng of wretthe, þerfore sche is, & schal be, in þis ioie wyth-outyn ende!' þe abbot, wyth his brethryn, ran to þe celle, & foundyn here deed, & seyn þat sche was 16 a womman, & no man. þe abbot clepyd þe fadyr of þe dowter þat accused here of þe chyld, & seyde, 'Lo! was þis womman fadyr of þi dowȝterys chylde as þi dowȝter seyde?' þanne, alle þe scerys weryn astonyed. An aungyl seyde vn-to þe abbot, 20 'Ryse abbot, & go in-to þe cyte, & brynge hym hyder whom þou ferst metyst!' þe abbot wente in-to þe cyte, & a man cam rennyng aȝens hym. þe abbot askyd hym, 'whyder rennyst þou?' he answeyrd, '[where] my wyif is, & an 24 aungyl bad me go & se here.' þe abbot toke him in, & bope to-gydere wepyng beryed here. here husbonde kepte here celle, tyl he dyed. þe chyld was so perseueraunt in gode werkys, þat he was made abbot, whanne þe oper Abbot 28 was deed.

her innocence was revealed.

Her husband

kept her cell until his death. The child became the abbot of the monastery.

Thus was that woman rewarded for her patience! Therefore, cast out the ooze of wrath!

Lo, whiche a worschipð sche hadde, & whiche a ioie, for here eueñ beryng in here tribulacyoun! and þe oper womman, for here wretthefull malyce, lo, sche hadde velony in þe ende, & was 32 knowe fals. þerfore, castyth out þe wose of wretthe, of wreche, & of malyce, & takyth þe ground of equityte, þat is, euyñ beryng in mesure, in sobyrnesse, in pacyens, & in temperure, in all

3oure aduersyte! & þanne, as þe mayde, schul 3e in 3oure ende,
wyth aungellys, be takyn to heuen blysse! To whiche blysse
& cetera.

4

Capitulum xvj^m.

De Accidia.

3 THE oper day, I told 3ou of þe wose of wretthe; & now
I schal telle 3ow of þe wose of slowthe. Slowthe is ^{The 'ooze of}
8 whan þou art vnlusty of pi-self, to seruyn god or þe world, ^{SLOTH.}
desyring princepally bodyly ese, lothe to tra-|vayle, outhir for [Fol. 35 a.]
lyiflode bodyly ouper for lyiflode gostly. A slow man is lyche ^{The slow man is}
an asse, for an asse louth weel ese, & is lothe to trauayle, but ^{like an ass.}
12 he be constreynyd þerto. & pis beeste is wondir slow in going,
vt dicit Bartholomeus¹. Ryzt so, þe slaw man louth most
bodely ese, lothe to trauayle for his lyiflode, but nede constreyne
him. he is slow³ in going to ony goodnesse.
16 In þis wose of slowthe ben xvij. fote brede of wose. þere ben ^{This ooze con-}
vj. fote brede of wose þat lettyn þe begynnyng of good lyif; ^{sists of eighteen}
And oper vj. fote brede of wose in slawthe þat fordon good ^{parts: Six}
amendyng; and þe laste vj. fote brede of wose in slawthe ^{hinder the}
20 bryngeth a man to an euyll ende. ^{beginning of}
^{a good life.}
þe firste vj. fote brede of wose in þis slawthe arn mych in vse, ^{The first is}
of þe whiche þe firste is Slugnesse²; þat is, whanne þou louyst ^{Laziness}
nozt þi god feruently abouyn all thyng, but settyst þi loue
24 slowly in god; & whan þou castyth þe all to lyuen in reste, in common
& to slepe myche, to lyen longe in þi bed, & whanne þou louyst
to sytten styлле & to don nouzt ellys, to lenyn on þin elbowe, to
lyen on-long on þi o syde; & whan þou omittyst & leuyst þi ^{and in religious}
28 prayerys vnsayd, & lettyst opere of here prayerys, & fro þe ^{life.}
heryng of goddys woord, & fro dyvyn seruyse; and whanne þou
3evyst þe nozt to lere þi pater noster, aue maria, & þe Crede, ne
þe articles of þi feyth, ne þe x. comaundementys; ne whanne
32 þou 3yuest þe nozt to knowe þe vij. dedly synnes, ne to don þe
vij. dedys of mercy, ne to kepyn þi v. wyttes; ne whan þou wylt

¹ Cf. p. 90, note 1.² MS. in margin: 'Slugnesse.'

nozt zeue þe to lere to schryve þe, ne to lere to serue & to plesse
þi god; & whanne þou omyttyst, in dewe tyme, holy & gode
occupacyouns, and, in tyme of lernyng, zeuyst þe to trowaundyse,
& myspendyst þe tyme of þi lyvyng. & þou hast nozt full herd 4
& seyð dyuine seruyse, but parcellys þerof; þou hast nozt
dewly preyid for þe qwyke & for þe dede, ne dewly thankyd þi
god for his gyftes. þou hast slepte in holy cherche in tyme of
praying, of dyvyn seruyse, & of prechynges. sluggy in þi werk, 8
& in þi craft, & in þi labour, & ofte lefte þi good purpos, & þe
sterynges of þe holy gost. Alle þise forseyde arn signes þat
lettyth þe begynnyng of good lyif.

The second part
is Tenderness of
the flesh

þe secunde fote brede of wose in slowthe is tendirnesse of 12
flesch, þat lettyth a man¹ þat doth no penaunce, ne sufferyth

no-thing þat deryth his body. & for he is so tendir & soft,
wyth-oute hardnesse, þerfore þe feend restyth in him as in his
softe fedyrbed. þe feend seyth to hym þus: 'þou hast be 16

which prevents
a man from
doing penance,

noryssched tenderly, þerfore kepe wel þi body, & put þe to no
penaunce, for it myzt be þi deth, and þou mayst do no penaunce
as stronge men mown. for þou art of tendyr complexioun, and
it were a foul happe to for-do þi-self.' þus wyl þe feend telle 20

and induces him
to indulge in
comfort.

þe to lette þi begynnyng of good lyif. þis tendirnesse² in slowthe
wyll makyn þe to delyztyn in softe clothys next þi body, bothe
on þi bak & in þi bed, & often to be wasshyn and bathyd &
kemmyd, in cherschyng of þi flesch; so tendyrly, þat it may 24
suffren non hardnesse, neythir to go barfote ne wolleward, ne
to faste, ne to vse harde metys ne harde drynkes, ne to lyñ

[Fol. 35 b.]

wyth-oute schetys, ne to knelyn harde, ne to | suffere cold on
handys or on fete. þis branche of slowthe is myche noryssched 28

This part of
sloth mostly
found in palaces.

in lordys courtys. Luç vijo³ 'Qui in veste preciosa sunt, & in
delicijs in domibus regum sunt.' Seynt Jerom seyth, *capitulo*
vij. Ad Julianum, It is hard & vnpossible þat ony man, whan
he deyith, schulde go to delytes, þat had his delytes in þis 32
world. 'Impossibile est transire a delicijs ad delicias,' vt dicit
Augustinus. Also tendyrnes maketh þe to sayn þi prayerys &

¹ MS. aman.

² MS. in margin: 'nota de teneritate corporis.'

³ Luke vii. 25.

pi seruyse in pi bed, or lying on-long on pin o syde, or syttynge,
& nozt knelynge, nozt stondyng in dewe tyme. pis tendyrnesse
makyth þe þat þou mayst suffere no wo, ne dyssese.

- ¶ þe thredde fote brede of wose in slauthe, þat lettyth þe to
5 begynne pi¹ good lyif, is ydelnesse. þat lyketh wel þe feend. The third part
is Idleness,
which leads to
every kind of
vice.
for whanne þe deuyl fyndeth a man ydel, þanne he makyth hym
to thynken on pride, & lechery, & on glotonye, & on opere
8 vyces. & after þo studying & þe thynkyng on þo vyces, þe feend
steryth hem so þerto, þat þei drede nozt to do þo synnes. þis
ydelnesse is whanne þou louyst non occupacyoun but veyn &
ydeit, as þus, to thynken ydeit thowȝtes, to spekyn ydel woordys,
12 to don ydeit dedys, þat arn werkys of no profyzt, as to pleyin at
þe tablys, at þe chesse & þe chekyr, at þe hasard, & at swyche
opere vayn pleyis, in vntyme & out of mesure, leuyng for hem
opere occupacyouns þat wern frutefull. vnde ezekei² xvj.³
16 'hæc fuit iniquitas sodome, superbia, saturitas panis, & ocium.'
þe wyckednes of sodom was pride, delycasyes, & ydelnes. Jerom
in a pystel seyth, Alwey do sum good werk, þat þe feend may
fynde þe occupied; for he may nozt lyztly be takyn of þe Always be
occupied with
some good work.
20 devyll þat alwey hauntyth good occupacyoun. 'Semper aliquid
boni operis facito, vt diabolus inueniat te occupatum; non
faciliter capi potest a diabolo, qui in bono vacat exercicio.'
Idelnes is also whanne, oute of tyme & out of mesure, þou
24 ȝeuyst þe to huntyng, hawkyng, foulyng, fyschinge; to gon
to wakys & to wrestlynges, to daunsynges & to steraclys, to
tauernys, to reueit, to ryott, to schetinges, to feyrys, to
markettys on þe holy-dayes, & to chaffarynge, & leuyt pi
28 parysch-cherche & pi seruyse; & in doinge pi pylgrimage on
holy-dayis; & in pleyng at þe two hande swerd, at swerd &
bokelere, & at two pyked staf, at þe hurlebatte; & to harpyn,
lutyn, to scornyn, & to ȝeuyt þe to euyl company, in mys-
32 spendyng pi good & pi freendys good, & in ȝeuyng euyl
example, & in wykkyd desyres³ in euyl wyllys, & in steryng
opere to euyl, in wycked counseylyng, in defoulyng þe halyday,
in synne & in euyl werkys. Alle pise forseyde are werkys of

¹ MS. pi pi.² Ezek. xvi. 49.³ MS. example crossed.

ydelnesse, in slawthe of goddys seruyse, lettynge man fro þe begynnyng of his good lyif.

The fourth part
is Heaviness
of heart,
which takes
away all delight
in good deeds,

þe ferthe fote brede of wose in slauthe, þat lettyth good begynnyng, is heuynesse of herte. for þat fordoth sauour in good dede. for whanne a man is hevy in herte, hym lyste noȝt do but sytte styll, or lyen, or slepe; lothe to rysen of his bed. hym lyst noȝt go to cherche; he had leuere lesyn thre massys þan to forgo oo slepe or o sweet in þe morwenyng, but abowte þe wordly nedys he trauayleth besyly to serue þe flesch & þe feend; or whanne he schulde serue god, þenne he lyste to slepe, þanne hast þou no lykyng, ne no swetnesse, ne deuocoun, to serue god, ne no sauour in þi prayere, but heuynes & angwysch, and | noȝt hauyng ony gostly delyt in þin herte, ne glad desyre in þi prayerys. & for heuynes, sumtyme settyst no pryce be þi lyif, & sumtyme þou art to ouerdone mery, & sumtyme to ouyr-done sory & to ouyr-done hevy, þof þe tunge praye, þe herte prayeth noȝt. Jerom seyth, whose woordys are rehersyd in þe lawe, de *consecratione distincio* v. 'Non mediocriter'. It is bettere, he seyth, to seyn þe vij. psalmys, wyth clene herte, & gostly ioye, & swete deuocoun, þan for to seyn an hool sawtere, wyth angwysch & heuynes of herte. þerfore seyth David³, Delyte þe in þi lord god, & he schal ȝyue to þe þe askynges of þin herte.

[Fol. 36 a.]

and makes
a man weary of
his life.

The fifth part is
Wickedness of
heart, which
makes thee
stubborn in thy
sin.

þe fyfte fote brede of wose in slauthe is lythernes of herte; þat is, whanne þou lvest in synne, & felyst þe fondyng of þe feend & of þi flesch, &, thruȝ lythernes & hardnesse of herte, þou wylt noȝt lyften vp þin herte to god, ne be repentaunt, ne to be schrevyn, ne do penaunce, ne þou wylt noȝt amende þe, ne forsakyn þi synne, but þou faryst as a forworthyn man, þat had leuere to lyen & rottyn in prisoun þan to do penaunce.

The sixth part
is Cowardice,
which prevents
a man from
doing good.

þe sexte fote brede of wose in slouthe, þat lettyth þe begynnyng of good lyif, is Arwenesse, þat may be clepyd lytelhed of trust of good dede; þat is, for þou darst no good dede begynnen, þat schulde helpe to þi soule-hele, for þou dredyst þat god schulde

¹ c. 24. Dist. 5. de consecratione [Corpus Juris Canonici, i. 1418].

² MS. *heuy* crossed.

³ Ps. xxxvi. 4.

⁴ MS. *is* crossed.

fayle þe. þou hast dreed of nouȝt. þou faryst as he þat hath
 dreed of his dreme; & þou faryst as he þat dar nouȝt entryn þe
 cherch-ȝerd for þe snayl þat puttyth his horn oute aȝens hym;
 4 þou faryst as a chyldre þat dare nouȝt passe, for þe goos hysseth
 at him. þis arwnes makyth þe ȝerne to leuyn þi good purpos,
 & to falle þerfro for drede of peryles, as þus: þou leuyst þi
 pylgrimage for dreed of syknesse or of deth be þe weye. þou
 8 leuyst almesse-dede fro¹ þe poore for dreed þat þou schuldyst after
 fallyn in pouert. Ecċ vij^o.² 'Noli esse pusillanimus in animo
 tuo, & facere elemosinam ne despicias.' Be nouȝt arwȝ & aferd
 in þin herte, ne dyspyse þou nouȝt to don almesse. þise vj. fote
 12 brede of wose in slowthe forseyd lettyn begynnynȝ of good lyif.
 þerfore, caste out þise parcellys of wose in þis vj. fote brede of
 slouthe!

¶ But þere ben opere vj. fote brede of wose in slouthe þat Six parts of
 Sloth hinder the
 amending of
 a bad life,
 viz.
 16 lettyn amendys of lyif. þe firste fote brede is taryng; þat is,
 whanne [god] sendyth þe wyll to amendyn þe of þi lyif, & to
 do wele, þou spedyst þe nouȝt þerto, for þe feend byddyth þe
 abyden awhyle, & seyth: 'þou mayst ȝit amende þe al be-tyme, 1. Delay of
 amendment.
 20 & serue þi god, for þou art ȝung & heyl, & art strong bothe to
 ryden & to gon, & þou schalt lyven longe; & þerfore take þi
 sporte, for þou mayst amende þe, whanne þou art olde.' þis
 counseyl of þe feend makyth in þe taryng & delay, þat letteth
 24 þe of amending. þis taryng makyth þe longe to lyen in synne,
 er þou wylt be schreuyȝ, or do penaunce, & þou holdyst it but
 lytel synne to abyde longe in þi wyckednesse. Ecċ v^o.³
 'Ne tardes conuerti ad dominum, & ne differas de die in diem!
 28 subito enim veniet ira illius.' Tarye þou nouȝt to turne out of
 þi synne to þi god! dyfferre it nouȝt, ne putte it nouȝt forth fro
 day to day, for sodeynly, þanne, þe wretthe & þe wreche of god
 schal fallyn on þe. Seynt Austyn seyth, | whose woordys arn [Fol. 36 b.]
 32 rehersyd in þe lawe, de penitencia distincio vij. § 'Quamquam'.
 I dar nouȝt seyn, he seyth, þat a man schal sykerly be sauȝd, ȝif

¹ Read *for* (?).² Ecclesiasticus vii. 9, 10 (Vulg. pusillanimie).³ Ecclesiasticus v. 8 (Vulg. Non).⁴ c. 2. Dist. 7. de penitencia [i. 1245]. MS. *de de* instead of *de pe*

He who delays
his reformation
until his death,
cannot be
assured of
salvation.

he take his sacramentys in his ende & deth, wyth repentauns, þat has vsyd his synne, whyl he myzt, & wolde neuere, leve, tyl sykenes of deth com̄. we mowe ȝyue hym penaunce, he seyth, but we mowe noȝt ȝyue him sykernes to be sauȝd. þefore, þou 4 synnere, forsake þi synne, & do penaunce, whil þou art hool, & tarye noȝt tyl þi synne hath forsake þe. Also þis taryng makyth þe to tarye longe fro þe cherche, & fro dyvyne seruyse, & fro opere gode werkys, & þus þis taryng¹ lettyth þe fro 8 amending of þi lyif.

The second part
Recklessness.

þe secunde fote brede of wose in slowthe, lettyng amending of lyif, is reccheleshed or neclygence; þat is, whanne þou lyst noȝt beeyen þe to amende þe, ne to do gode dedys, ne to do 12 goddys wyll. þou recchyst neuere wheþir þou gost to cherche or nay, or whethir þou here diuine seruyse or nay. þou recchyst neuere whethir þi neyȝboure fare wel or euyl, wheþir he be syke or hool, nedy or vnvedy, ryche or poore. þou hast an eyȝe 16 to þi-self but to non opere. þou dredyst noȝt god þat dost þus; for he þat dredyth god no-thing he slowȝthyth. ec̄ xij.² þis negligens makyth þe ofte tyme dystRACTE, & to make manye defawȝtes in þin offyce, in þi seruyse, & in þi prayerys, & in þi 20 gouernaunce of þi wyif, chylderyn, & seruauȝtys, & of houshold; & recheles in cure of soule; and recheles in dysposyng þin owyn good, & operes also. & hast noȝt tawȝte, ne leryd, þi pater noster, Aue, & Crede. and þou hast seyde rechelesly þi seruyse 24 in rape, in syncopyng, in ouyr-skypppyng, in omytting. noȝt kept þe haly-day, noȝt kept thy penaunce, takyng non hede of þi wycked suspectys, & of þi fals demynges, ne of þi styrynges opere to synne, ne of þi consentyng to euyl, ne of þi large 28 consyence, ne of þi trewthe brekyng, ne of þin othys & of þi pariurye, ne of þi vowys brokyn, ne of þe x. comaundmentys; & neglygent in þi schryfte, & ofte turnyd aȝen to þi synne, & don þi penauns in dedly synne, noȝt thynkyng on þin ende; fals 32 & vntrewe of herte, mowth, & dede, bothe to god & to man, & made manye interrupcyouns in þi prayerys & seruyse, & receyuyd vnwrothely goddys body, & opere sacramentys; & in takyng

neglects his
duty,

his household,

and diuine
service.

¹ MS. *taryeth* crossed.

² Ecclesiastes xii. 13.

more hede & more dreed to þe world þan to god; whanne þe moderys or þe chylde in chylde-byrthe perysschyn for defawte of kepyng & of kunnyng; and whanne a womman wyth chylde
 4 is recheles, &, through here recheles gouernauns, þe chylde perysscheth; and whenne þere is no loue in hem þat are weddyd; & whanne 3e be vntrewe, & letterys of operes prayere & deuocouns, & trublerys of dyvyne seruyse, & hyndrerys of
 8 holy cherche; all þis neglygens lettyth amending of lyf.

¶ þe thridde fote brede of wose in slowthe is forzetyng, þat The third part
Forgetfulness, lettyth also amending of lyf. forzetyng makyth a man¹ in his schryfte | to forzete boþe smale synnes & grete, & þat is gret [Fol. 37 a.]

12 peryle; for þere is no man, & he raunsake his conscyens, but he schal fynde yche day manye to schryuen him of; but forzetyng makyth a man¹ so blynd, þat he seeth nozt what is in his conscyens, & þerfore it lettyth amending of lyf.

16 þe ferthe fote brede of wose in slowthe þat lettyth amending The fourth,
Fainthearted-
ness, of lyf, is sleuth; & þat comyth of feynt herte & euyll custome, &, for þin vse to be slawe, it wyll drawe þe fro all goodnesse. but sumtyme þou wylt do suche hardnesse as fastyng, or wakyng,
 20 or oper penaunce, ouyr myzt, þat þou fallyst in-to gret sykenes, so þat þou mayst nozt trauayle in goddys seruyse, ne haue no sauoure in deuocoun of masse, ne matynes, ne howrys, & þus slauthe is redy þere a feynt herte is.

24 þe fyfte fote brede of wose in þis slowthe is lacches, þat The fifth
Enfeblement
of the will, lettyth amending of lyf. lacches puttyth a man to swyche febylnes, þat iche day after oper he drawyth his wyll sumwhat fro god, & so iche day he apeyryth, tyl he be made all in
 28 mysese of synne.

þe sexte fote brede of wose in sleuthe, lettyng amendement The sixth,
Growing slack,
which is often
found in
servants. of lyf, is faylyng, and þat is often in seruautys. ferst þei are buxome to servyn awhyle, & so afterward ryzt frowarde
 32 & slowe. so summe begynne to serue weel god, & fayle longe er þe terme-day; and swyche arn vnworthy to haue ony mede.

þise vj. fote brede of wose forseyde lettyn amending of lyf;

¹ MS. aman.

and þe firste vj. þat I tolde 3ow lettyn þe begynnyng of good lyif.

Cast out these twelve parts of the 'oose of sloth.' till you find the 'solid ground of spiritual strength.'

¶ þere ben opere sexe fote of brede of wose in slauthe þat **E** bryngeth man to euyll ende, & þo schal I schewe 3ou an-oper 4 day. but castyth clene out of 3oure pytt þise xij. fote brede of wose forsayde, tyl 3e fynde & fele a syker grounde, þat is, gostely strengthe, þat makyth 3ou, through grace, to ouyrecomyn alle vyces, to sufferyn alle dysseys, & to wythstonde alle tempta- 8 cyouns, & to be perseueraunt in good werkyng. de tali dicitur Prouer. xx.¹ 'Manum suam misit ad forciam.' he þat hath þis ground of gostely myzt, he puttyth his hond to myzty werkys, to wythstonde synne, to suffere dyssease, to duryn in goodnes. 12 Slewthe hynderyth mannys soule.

[*The Crucifix Stopping its Ears.*]

A man was sluggish in God's service.

Exaump². Jacobus de vitriaco, he seyth þat a man was so **J** slawe & sluggy in goddys seruyse, þat slawly he com to þe 16 cherche, & selde, & late, & whenne he com þedyr, he in slepyng, or in iangelyng, occupyed hym, þat he herde neythir goddys seruyse ne goddys woord, &, wyth his ianglyng, lettyd manye opere fro þe heryng of dyuin seruyse. At þe laste he deyid. 20 & whil his body lay on þe bere in þe cherche, & clerkys seydin 'Placebo & dirige' for his soule, þe crucifix on þe bere loosyd his handys fro þe crosse, & stoppyd his eerys wyth his handys. þe peple sey3 þis, & merueyledyn sore. an holy preest prayid god 24 wyth þe peple, to wyten what þat ment. A voys fro a-bouyn seyde to hem : 'þis cursyd man wolde neuere for slauthe heryn my woord, ne don þer-after, ne heryn my seruyse in holy cherch deuoutly; þefore, his soule is in powere of feendys dampnyd. 28 þefore, myn ymage on þe cros stoppyth his erys, to schewe 3ou þat I, god, | stoppe myn erys in heuen, þat I here no prayere, prayed for hym in holy cherche. þefore, prayeth no more for hym, for he is dampnyd.'

When he was dead and priests prayed for him, the crucifix stopped its ears,

[Fol. 37 b.]

because God would not hear the prayers.

32

• þefore, leuyth 3oure slouth & ianglyng in tyme of goddys

¹ Prov. xxxi. 19.

² MS. in margin: 'Narracio.'

seruyse, & heryth it deuoutly, & goddys woord also; and ellys god wyll nozt here prayerys in holy cherch, ^{Therefore, attend holy service!} prayed for ȝow.

4 [The Angel who counted the Hermit's Steps.]

6 An hermyte¹, in desert, fecchyd watyr euery day ferre fro A hermit his celle. & he was wery for trauayle, &, for sluggynes & slewthe, thouȝte to haue esyd hym wyth schortere travayle, 8 & purposyd to haue sette his celle faste by þe welle for to haue þe more ese. he lokyd be-hynde hym, & seyȝ an aungyl folewyn hym, & tellyn his steppys. þe heremyte askyd hym what he mente, & why he dyde so. þe aungyl seyde: 'I noumbre þi 12 steppys in þi trauayle for to schewyn þe noumbre þerof a-for god azens þe feend, þat þou ther-through mowe haue mede in heuen. for feendys noumbre þe steppys of man & womman to synne warde, & alle rownynges & ianglynges in dyvyn seruyse, 16 for to schewe þe noumbre of hem a-for god to mannys dampnacyoun.' þe heremyte flytted his celle fyve myle ferthere fro þe welle for to makyn þe manyere steppys to haue þe more mede.

proposed to have his cell placed close to a well, for greater convenience. But when he knew that an angel counted his steps,

he carried his cell five miles farther from the well.

20 As þe feend wryteth & noumbryth þi slauthe, slugnes, & ydelnes, ideff woordys, ianglyng, & þi rownyng in cherche, & slepynges, & ydeff talys, and alle þi synnes, & alle þin euyff dedys, for to more þi peyne in helle; Ryȝt so, aungelys wryteth 24 & noumbryth þi gode werkys, & þi gode ocupacyouns, & þi good gostly trauayle, & alle þi steppys to cherche ward, ȝif þou occupye þe wel whyff þou art þere, & alle þi prayerys, & þi deuocyouns, & þin heryng of goddys woord, & of dyvyn seruyse, to encresyn 28 & to moryn þi mede in blysse. chese þou þanne, whethir þou wylt be slawȝ & sluggy in goddys seruyse, in gode werkys, & prayerys, & vsyn iangelyng in cherche & be dampnyd; or, ellys, to leve þi sleuthe, wyth perfyȝt penaunce, & to ȝyuen þe to gostly 32 trauayle of gode werkys, & of prayerys, & be sauȝd in blysse. here þou may chese! ȝif þou chese to be dampnyd, wyte it þiself and nozt god!

Thy idle words are counted by the Devil,

and thy good deeds by an angel.

Hence thou mayest choose!

¹ MS. in margin: 'Narracio de heremita.'

*Capitulum xvij^m.**De Accidia.*

The last parcel
of Sloth brings
a man to an
evil end :

THE oper day, I told 3ou a parcell of þe wose in sleuthe, & **¶** now I schal telle 3ou of þe last parcell perof. I haue 4 told 3ou of vj. braunchys of slowthe þat lettyn begynnyng of good lyif, & of opere vj. þat lettyn amending of lyif; but now I schal tellyn 3ou of vj. opere braunchys þat bryngen a man to euyll endyng. And pise vj. I clepe vj. fote brede of wose in þe 8 last parcell of slowthe.

1. Disobedience. **¶** þe firste of pise vj. is vnbuxomnes; for þat makyth a man noȝt gladly to do penaunce þat þe preest ioyneth hym. þis vyce makyth a mannys herte hard & vnbuxom to god, & to holy 12 cherche¹, & to his souereyne.
2. Impatience. **¶** þe secunde fote brede is vnpacyence, þat wyll lere a man wrong, for þat makyth a man þat he wyl noȝt blethely here [Fol. 38 a.] what he is worthy | for his synne. þis vyce puttyth a man fro 16 resoun, to suffre ony-þing þat is azens his wyll.
3. Grudging. **¶** þe thridde fote is grucchyng; þat is, whanne a man doth amys & is repreuyd, & he grucchyth per-azens, & thynketh men don it for dyspyȝt. 20
4. Over-sensibility. **¶** þe ferthe fote is heuynes, þat makyth a man to be gretly greuyd wyth all þat men don to hym, or seyn, ȝif it plese hym noȝt.
5. Despondency. **¶** þe fyfte fote is laȝure, þat makyth a man to moornyn out 24 of mesure. þat comyth in-to a mannys herte for sum dede þat he hath don, & takyth so myche sorwe, þat he weryeth of his lyif, & desyareth his deth.
6. Despair. **¶** þe sexte is wanhope, þat makyth a man noȝt to trusten in 28 goddys mercy; for hym thynketh his synne is so myche, þat he may neuere haue forȝevenesse, & so, perauenture, he may sle hym-self thruȝ þe feendys combyng. And þus may pise vj. vyces brynge a man to euyll endyng. ffor pise fyve ferste wyll 32

¹ MS. cher cherche.

- bryngen a man to þe sexte, þat is, wanhope, and wanhope wyff
 makyn a man to holdyn hymself so synfull & cursed, þat hym
 thynketh þat he may noȝt ben amendyd, & þat he is so feble,
 4 þat he may wythstonde no temptacyoun, but sufferyth þe feend,
 þe world, & þe flesch, to haue here wylle, & he folwyth att here
 lust in euery temptacyoun, noȝt crying to god of helpe, but
 demyth him-self to be dampnyd. he wyff noȝt be schreyn, ne
 8 repentyn hym, ne cryin god mercy. he thynketh þat god were
 vnryȝtfull, ȝif he ȝaf hym mercy. he heldyth it a gret foly to
 prayin, or to fastyn, to ȝeueyn almes, or to don ony good dede.
 10 Seynt Jerom seyth, super Ps. lxx., þat Judas trespacyd more whan
 12 he hynged hym-self, þanne whanne he betrayed crist, & dyspeyr
 was cause þat he slewe him-self. þerfore wanhope þat duryth
 in þe ende, & is noȝt amendyd wyth repentaunce, schal neuere be
 forȝeueyn in þis world, ne in þe oper world, Mat. 12.¹ *secundum*
 16 *doctoures*; but þat it schal be ponyshed. doctourys seyn þat
 þe blysse of heuen may noȝt be get, wyth-uten gret frutefull
 laboure. for þe peyne of helle is get wyth ydelnesse, & slauthe,
 & in gret ese.² þerfore, caste out þis wose of slowthe in alle
 20 his xviij. fote brede, tyl þou fynde & fele a syker ground, & þat
 is gostly strengthe to werkyn well, to wythstondyn synne, & to
 duryn style in good lyif, & to suffre strongly alle aduersytes.
 Thoþ v.³ 'forti animo esto, in proximo est, vt a deo cureris.'
 24 ffor ȝif þou be slawȝ & sluggy, þou art lyche an hungry dogge.⁴ The lazy man
 þi mowth hungreth gredyly delycasyes. þi tunge hungryth
 gredyly ydeff woordys. þin handys hungryn gredyly foule
 towchynges & foule werkynge. þin herte hungreth gredyly
 28 werdly worschippes. þin erys hungryn gredyly newe tydynges,
 slaundrys, & lesynges, & iapys, & rybaldrye. þin eyȝin gredyly
 hungryn to se vanytees. Prou. xxi.⁵ 'desideria occidunt pig-
 32 rum.' Slawthe sleth hym þat is slawȝ. *quia secundum* Ps.⁶
 32 'flamem pacientur vt | canes; id est pigri.' þe feend, whanne [Fol. 38 b.]

¹ Matt. xii. 32 (?).² MS. in margin: 'nota de accidia.'³ Tobit v. 13; *Thob.* corrected in margin for *Joh.* of the text.⁴ MS. in margin: 'Accidiosus assimilatur cani fauelico.' This gloss
 having been injured by the binder, is re-written by a later hand.⁵ Prov. xxi. 25.⁶ Ps. lviii. 7, 15.

The idle man is entered by the Devil and the seven deadly sins.

he fyndeth a man voyde in slowthe, he takyth vij. spyrites, werse þan hym-self, þat is, þe seuē dedly synnes, & entryth þat ydel man, for he is so empty & voyde, *wyth*-outen gode werkys. for ȝif he were all full *wyth* gode vertuys, þe feend & 4 dedly synnes myȝte noȝt entryn, ne dwellyn, in hym. but for he is empty, þerfore þe feend, *wyth* dedly synnes, dwellyth in hym. for þe besaunt of grace is takyn fro hym þat hydeth it in slowthe, & wyll noȝt multiplen it in gode werkys. Mat. xij.¹ 8

Sloth, if produced by anguish, is no sin;

ȝif þou in þi slowthe hast heuynesse, & no lust in goodnes in þin herte, but a manere of angwysch, ȝif it be noȝt aȝens charyte to god ne to man, but lettyth þi deuocoun in þin herte, ȝif it

but, if produced by excessive spiritual labour, it is venial sin. If it induces a man to neglect the means of salvation, it is deadly sin.


come of kynde, it is no synne; ȝif it come of þin owyn appetyte ¹² for þi gostly trauayle, þof þat appetyte be of delyberacyoun, for þi consente to þat venyal synne, þi slauthe is þanne venyall synne. ȝif þin heuynes be so sluggish, þat þou leue vnsayd or vndo þat is nedefull to þe helth of þi saluacyoun, þanne is it ¹⁶ dedly synne; or ȝif it be nedefull to þe saluacyoun of þi neȝgh-boure, it is dedly synne. ȝif it be omytted for heuynes & sluggynesse, and ȝif þin heuynes brynge þe in-to dyspayre, or to sle þi-self, it is dedly synne, þat heuynes. ȝif þin heuynes in ²⁰ sleuth, in consent of þi resoun and in full avysement, suffre þi slugnes of þi flesch haue his powers aboue þi soule, & omytte, or fle, or leue vnsayde or vndon, or breke, ony goodnes þat þou art bounde to, in nede of saluacyoun of þi soule, as to þe ²⁴ comaundmentys | of god & of holy cherche, it is dedly synne.

The idle one the pillow of the Devil. He is like a dismantled town open to all fiends; like a hill for shooting at, exposed to arrows of temptation.

Slowthe makyth þe þe restyng place of þe deuyl, for þou art þe feendys pylwe. slowthe makyth þe as a cyte vnwallyd, redy & easy for alle synnes & for alle feendys to entryn in-to þi soule. ²⁸ Slouthe ² makyth þe as a schetyng hyll, redy to be schett *wyth* þe arwe of euery temptacyoun.

[*Fiends gather Overskipped Verses in a Sack, and write Idle Words on a Scroll.*]

32

Exaample³. Jacobus de vitriaco tellyth þat an holy man  stood in cherch in a qwere, & seyȝ a feend beryng a gret saccheff

¹ Matt. xii. 43-45. ² MS. *sche* crossed. ³ MS. in margin: 'narracio.'

full of thyng. þe feend, as þe man askyd þe feend what he bare, þe feend seyde: 'I bere in my sacche sylablys & woordys, ^{A fiend gathered overskipped} ouerskyppyd and synkopyd, & verse & psalmys þe whiche ^{verses in a bag,} 4 þese clerkys han stolyn in þe qweere, & haue fayled in here seruyse.'

fforsothe, þanne I trowe þe feend hath a gret sacche full of þoure ydell woordys, þat 3e iangelyn in cherche in slowthe.

8 ffor þis same clerk seyth þat þe deuyl in a cherche wrote þe ^{and wrote on a scroll the idle words spoken during holy service,} woordys of þe peple, whiche þei iangledyn & rownedyn in cherch, & whan his scrowe was to lytel, he drewe it out, wyth his teeth, broddere; and in his drawyng he smote his heuyd 12 azens þe walle. An holy man sey3 þis, & askyd þe feend why he dyde so. þe feend seyde: 'I wryte þise talys of þe peple in þis cherche, to recordyn hem a-fore god at þe doom for here ^{to show them to God.} dampnacyoun, and my book is to narwe to wryten on alle here 16 talys; þei say so manye. þerfore I drawe it out braddere, þat none of here talys schulde be vnwretyn.'

I drede me þanne, þe feend hath a gret book azens 3ou, wretyn of 3oure ianglynges in cherch, & 3it 3e excusyn 3ow 20 þere-in, & seyn: 'me muste | speke to hym þat spekyth to me.' [Fol. 39 a.] beth ware, & leuyth suche talys for dreed of god & for rewthe of 3oure soule! forsakyth 3oure glowthe, & takyth þe ground of 3ostly strengthe, to trauaylen myztely in prayerys, to duryng 24 myztely in goodnes, to wythstonden myztily temptacyoun, to sufferyn myztyly aduersite & tribulacyoun. for þis strengthe ouercomyth slowthe, & sauyth 3oure soule.

[The Devil tempting the Monks of Abbot Macarius.]

¶ Example¹. Ex vitis patrum. Macharye, þe Abbot, sey3 ^{The Devil, in a man's attire, went to a monastery to poison the monks with draughts of temptation.} 29 sathan, þe deuyl, in mannys wede, & his clothyng was lyned, & full of spayerys, & in euery spayere hyng a crewett. þe abbot seyde to hym: 'whider gost þou?' þe feend seyde, 'I go to 32 enpoyseñ þi bretheryn, þi munkys.' þe abbot seyde, 'why beryst þou so many crewettys?' þe feend answerde, 'I bere

¹ MS. in margin: 'narracio.'

One only suc-
cumbed ;

and even he
was converted
by his abbot's
teaching.

in iche crewett enpoysoun of dyuerse temptacyoun, þat, who-so
wyll noȝt drynken of on, he wyll drynken of an-oþer.' þe feend
wente, & kam aȝen be Makarye. Macharye seyde, 'feend, how
hast þou sped?' þe feend seyde: 'þi munkys are so occupied 4
in gostly prayerys, & so stronge in here gode werkys duryng,
þat none of hem wyll drynken of my crewettys of temptacyouns,
saaf one of hem. he hath drunkyn of my crewett of euyl
thouȝtys, of slepyng, of iangelýng, of ydelnes, of slugnesse, of 8
heüynes, & of lustys. so he hath drunkyn of vj. of my
crewettys, & hym I haue full enpoysonyd in slawthe, & I haue
wonnyn hym.' þe abbot rose vp, & wente to þat munke þat
was so ouercomyn of þe feend, & turnyd hym fro slowthe be his 12
holy techyng. þe feend kam aȝen be þe abbot, & þe Abbot seyde,
'feend, whedyr gost þou now?' þe feend seyde, 'I go aȝen to
þi munkys, to lokyn ȝif I may enpoysen ony mo þan I dede
last.' þe feend wente, & kam aȝen be þe abbot. þe abbot 16
seyde, 'deuyl, how hast þou sped now?' þe feend seyde:
'I haue sped myche þe werse for þe. for alle þi munkys arn
so myȝty in here goodnes, þat I spede noȝt in hem. & ȝit, thurgh
þi counseyl, þe munke þat was myn is turnyd fro me, & is 20
holýere þan ony of his bretheryn.'

here ȝe may se þat ȝe þat heryn noȝt full dyvyd seruyse in
ȝoure parysch-cherche, but a morwemasse, & gon & fyllen ȝoure
bely; & ȝe þat come to late to cherch, sum-tyme vnethe to 24
masse; & ȝe ianglerys & sleperys in cherche, how ȝe haue
drunkyn of þe deuelys crewettys, & arn enpoysouned in slowthe,
þat no lyif of sweete deuocoun ne gostly gladnesse is in ȝou,
but dedly heüynes, & angwysch, & vnlust. and perfore, no 28
schryfte, no prechyng, no repreuyng, no syknesse, ne þe scourge
of god, no dreed, no schame, no drede of goddys vengeauns, no
drede of þe deuyl, ne drede of dampnacyoun, ne desyre of
heuen-blysse, may rayse ȝow vp fro deth of slowthe to þe lyif of 32
deuocoun & of amendment. ȝe be sorryly deed wyth þe poysoun
so may you, too, of þe feend; ȝit, as þe munke enpoysonyd wyth þe feend was
yet be cured
raysed fro deth of slowthe, & curyd wyth tryacle of techyng be

þe abbot Macharie to þe lyif of deuocoun, & after was holyere
 | þan ony of his bretheryn; Ryȝt so, in þe reuerens & in þe [Fol. 39 b.]
 vertu of cristes passyoun, and in vertu of his *precious* deth,
 4 takyth þe tryacle of my techyng in-to þe stomak of ȝoure soule, by my teaching.
 & dooth þer-after! & ȝe schal be raysed fro deth of slouthe to
 lyif of deuocoun, & ben holyere after þan summe þat were noȝt
 so slawȝ to god. & þus ȝe schal be sauȝd fro þe feend & þe
 8 peyne of helle to god, ȝoure saueoure, & to þe kyngdam of
 heuen! To þe whiche &c.

Capitulum xviij.

De Cupiditate.

3 **T**HE oþer day, I told ȝow of þe wose of slowthe; now I schal The 'ooze of COVETOUS-
 13 telle ȝow of þe wose of coueytise. Coueytise is a vyce NESS.
 þat rewlyth loue to wordly catell, whiche loue man hath of
 vntrust & vnsykernesse to god, for dred of pouert, wenyng þat
 16 god & þe world schulde faylen hym, but ȝif he gaderyd myche
 muk to hepe. A coueytous man is lyche to an yrchon¹. þe The covetous
man—like a por-
cupine which
gathers apples
with its prickles
 yrchoñ goth, wyth hise scharpe pryckys, to gaderyn hym a gret
 hurde of applys, thynkyng in his kynde þat his lyifode schulde
 20 faylen hym, but ȝif he gaderyd hym to-gedere a gret hepe of
 frute. Ryȝt so, þe coueytous man goth, wyth manye scharpe —hoards up
money by means
of sharp devices.
 sleightys & sotyltees of falsnes, & gaderyth hym an hurde of
 erthly good on hepe, wenyng ellys þat god & all þe worlde
 24 schulde faylen hym, but ȝif he had swiche an hepe to-gydere
 of werdly muk. & swyche an hepe of tresoure is happely in þe
 feendys kepyng, and swiche keperys arn seruauntys of þe feend,
 vt per Cistrencem in suo policronicon² libro vij., he seyth þere
 28 þat a feend was seen kepere of kyng Rychardys chaumbre & of
 his tresoure, gaderyd on hepe. þerfore crist, Mat. vj.³, seyth :

¹ MS. in margin: 'cupidus assimilatur iricia. nota, quare.'

² Polychronicon Ranulphi Higden Monachi Cestrensis, ed. J. Rawson Lumby, in Rer. Brit. M. Æ. Script. 41, vol. viii, p. 142.

³ Matt. vi. 19.

The fiend
Mammon.

Covetousness is
the root of all
sins.

The covetous
man is like an
otter,

or a fox.

[Fol. 40 a.]

As the fox
thinks himself
safe in his den,

so the avaricious
man relies upon
his riches,

till the hunter.
Death, digs him
up.

Gadere 3ow noȝt to-gydere on hepe to myche werdly tresour in
erthe, for 3e mowe noȝt to-gedere seruyn god & þe feend to
plesauns. 'Non potestis deo seruire & mammon¹,' dicit Gre-
gorius. Mammona is a feend þat is kepere & lord of erthly 4
ryches & catell, whiche feend 3e seruyn to plesauns, & noȝt ȝoure
god, whan 3e gaderyn on hepe in excesse suche wordly good.
Seynt Poule seyth, Ad Tymoth vj.², Ryȝt nouȝt we browȝtyn
in-to þis world, &, wyth-oute dowte, no-thing schal we beryn 8
out fro þis world in oure ende. haue we oure lyfode, &
clothyng to be wryed wyth, helde we vs payid! ffor þei þat
wyllyn be ryche fallyn in temptacyouns, & in-to grynnes of
þe deuyll, & in-to manye noyouse desyres. þerfore, he seyth, 12
coueytise is rote of all synnes. As þe ottyr sleth fysch, &
gaderyth it on hepe in-to his hole tyl it stynketh, for he
wenyth neuere to haue ynow; and þanne, for stynche, he is
syke, & deyith; Ryȝt so, þe coueytous man gaderyth rychesse 16
on hepe in-to his coffyre, and þanne it stynkyth to god in heuen
& to alle seyntes, & his name, for fals getyng of good, stynkyth
ouyr all his cuntre. ysidre seyth³, A fox is a dysseyuable
beeste, & rathere he deuowryth & sleth tame bestys þan wyld. 20
Ryȝt so, þe coueytous man is as a fox, for he, wyth dysseyȝtys,
wyth false othys & aunceys, & false weyȝtys & mesurys, harmyth
& hynderyth more symple folk, þat arn his neyghbourys & kan
no wyles, þan he doth straungerys, þat | arn slye & als wyly as 24
he. Mat. vij. foxis haue here dennys, and whan þei ben
pers-in, þei hope þat þei ben in a syker castel. but when þe
huntere comyth sodeynly, & delvyth hym owt, þanne are þei
slayn wyth hondys. Ryȝt so, þe coueytous man, whil he is in 28
his erthely muk, hym thynketh he is in a syker castel, & þerfore
he kepyth him styлле in his den of erthly ryches, & wyll noȝt
pere-fro, tyl þe huntere comyth, deth, & deluyth hym out of þat
muk, þat [is], deluyth his soule out of his erthely body. þanne 32
schal þat soule, wrechyd & nakyd, wyth-outyn couert, ben all for-
rent wyth helle-ratchys, þat arn feendys. Seynt Thomas & Albert 36

¹ Matt. vi. 24.

² 1 Tim. vi. 7-10.

³ Etymologiarium Isidori Hispalensis, lib. xii. Migne, Patr. Lat. tom. 82.

in compendio theologie, libro iij. de auaricia¹, þei seyn : A man
 may gadere to-gydere rychesse on two manerys. o manere is
 whanne he gaderyth good ryztfully & in mesure, to þat entent to
 4 rewle him-self & his meyne pere-wyth in resonable manere, & to
 rewle þer-wyth also opere þat arn in myscheef, pouert, & nede ;
 and þis coueytise is nedefull, lawfull, leffull, & medefull. seynt
 Austyn seyth, whos woordys arn rehersyd in þe lawe, xij. q. j.
 8 'habebat dominus²', þat crist bare pursys wyth monye, for to releue
 pere-wyth þe pore peple. An-opere manere of gaderyng ryches
 is þis, whan þou gaderyst to kepe muk, vnryztfully & falsely
 gett, or out of mesure, þow3 it be trewly gett, nozt for entent
 12 to helpyn þe & þine in mesure pere-wyth, & þe poore, but for to
 haue þerin þi delyzte, þi lust & lykyng, in þe syzt & in þe
 kepyng, or ellys to be þer-wyth prowde ryall a wastoure, or
 for to ouer-ledyn þer-wyth þi ney3bours, or to maynten pere-
 16 wyth þi-self in þi synne. þis coueytise is wycked & synful in
 dedly synne. beth ware, & castyth out þis wose !

þis wose of coueytise is thre square. þe firste square is
 angwysch & desyre in coueytise in þe herte, to haue, or to pur-
 20 chase, wordly ryches, þow3 þou haue no good. & so in þis square
 in coueytise synnen poore manye on þat may no good gete.

An-opere square of þis wose in coueytise is straythed in another avarice,
 kepyng ryches, whan it arn gaderyd in hepe, nozt suffryng þo
 24 to be dysposyd to þe nedefull, ne to þe leffull & medefull
 werkys, but wyth euyl wyll & heuynesse of herte.

þe thridde square of wose in coueytise is to encrease & to
 moryn alwey þi ryches, in getyng, in purchasyng, for þat
 28 entent to haue þi lust & þi delyte þerin, & nozt to lessyn hem
 in leffull causys. All þis thre square of þis wose in coueytise
 arn rote of all wyckydnes. Ad tymoth vj.³ 'Radix omnium
 malorum est cupiditas⁴.'

32 þis thre square of wose in coueytise is xiiij.⁴ fote brede in
 wose, þat arn, mawmetrye, Ambycoun, nygardschipp, tresoun,

Two manners
of gathering
wealth :
1. in order to
maintain one's
household, and
to relieve the
poor ;

2. for money's
sake.

The 'ooze of
Covetousness'
is triangular :
One corner is
covetous desire.

the third greed-
ness.

The thirteen
parts of Covet-
ousness.

¹ Cf. p. 91, note 2.

² cap. 17. Causa 12. questio 1 [Corpus Jur. Canon. i. 683].

³ 1 Tim. vi. 10.

⁴ MS. *thre* crossed, and corrected in margin.

gouyft, symonye, raueyne, sacrilege, fals chalange, & wykednesse, fals marchaundyse, craft of foly, & foly play.

1. Idolatry,
i.e. to set one's
heart more on
wealth than on
God.

pe firste fote brede of pis wose in coueytise is mawmetrye¹; ¶
pat is, whanne þou settyst more þin herte on þi good, þi catel, 4
þi golde, þi syluer, & on þin erthely muk, þan on þi god; &
whanþ þou art more wylly to traunayle for wordely lucre, for
loue of gold & of monye, þan for loue of god; & whanne þou
delytest often to se or to handelyn, to tellyn or to schewyn, 8
þi tresoure, or to makyn avauntyng of þi good, for to be seen
ryche. & 3if þou | haue no good, þou moornyst & sorwyst perfore,
& art more heuy þan 3yf þou fell in dedly synne; and whanne
þou getyst good, & hast it, þou art [more] glad þan of vertewys 12
& of helthe of soule; & whanne þou lesyst þi good, þou art more
sory þan whan þou lesyst þi soule fro god in dedly synne. & alle
þise is mawmetrye, pat is, worschepying of false goddys; for þi
gold & þi muk þou makyst þi god. Ephes. v.² 'Auaricia est 16
ydolorum seruitus.' glossa: 'Auarus facit aurum deum suum.'
kyng Ezechie, for þe gret delyzte pat he hadde to schewyn his
tresour to folk of babilonye, to ben holdyn ryche & ryaff, perfore
god sufferyd afterward þe folk of babylonye to robbyn him of 20
aif pat he hadde, in punyschyng hym of pat gret delyte pat he
hadde in his rychesse. Isidorus de summo bono, libro 3. c. xxiiij.,
he seyth, pat god suffryth many ryche men in þe world to be
robbyd, for þe gret delyzt pat þei haue in here werdly good, & 24
for here bostyng per-of. perfore, dauid³ seyth: 3if rycches come
to 3ow plenteuously, settyth nozt 3oure herte peron. 'Diuicie
si affluant, nolite cor apponere.'

2. Ambition; pe secunde fote brede of wose of coueytise is Ambycyoune⁴; 28
pat is, whan þou desirest to ben in hye estate, in hye degre, in
hye worschip, to ben hye avaunsyd, to ben holdyn gret, worthy,
& ryche, & ryaff; & whanne þou vsyst cawtelys & sleystys for
to come to swyche worschippe; & in 3euynge 3iftys perfore, & in 32
plesyng, & in flateryng, & seruyng lordys, & in traunayling sore
for hem in here seruyse, for pat entent to ben avaunsyd, or to ben

¹ MS. in margin: 'ydolatria.'

² Ephes. v. 5.

³ Ps. lxi. 11.

⁴ MS. in margin: 'Ambicio.'

enhaunsyd to heye estatys; & in makyng þe ryche & ryal wyth
 opere mennys godys, & noȝt wyllyng to zeldyn hem, for to kepyn
 þe in þin hyȝe estate & worschipp. þerfore, *Gregorie* seyth, *libro*
 4 xx. *moralium super primum textum*, 'qui rodebant in solitudine'¹,
 þat two manere of folk arn longyng to þis ambycoun. summe
 flateryn & plesyn wyth þe tunge, for to ben haunsyd in hyȝe
 estate, & summe ȝeun here myȝt & herȝe entent to raueyn
 8 & extorcouns, to ben enhaunsyd, wyth opere mennys good, to
 heȝere degre. some pursue it by flattery, others by unscrupulously enriching themselves.

þe thredde fote brede of wose of coueytise is nygardschippe; ^{3. Niggard-}
 þat is, whann þou hast ynow, & sparyst it out of resoun nouȝt
 12 nedy; &, þowȝ ryȝt harde, & spendyng lytel in good vse, ne
 hauyng no rewthe ne pyte on þe pore, lytell or ryȝt nouȝt
 ȝeuyng to þe nedefull for goddys loue, but in wast, in synne,
 & in euyl vse, spendyng þi good in howsyng, in clothyng, in
 16 lustys, in delycacyes, in ryott, in reuell, in ȝyftes, in presentys
 to hem þat han non nede, & to þi kyn, & in superfluite & in
 excesse of feestys, & in kepyng vytaile so longe tyl it han
 perysched & lost in stynkyng & rotyng, in sowryng, in mowlyng,
 20 or lost wyth mathys, in clothys lost wyth motthys & wyth myȝs,
 & in kepyng monye in exces, tyl it be ruste-fretyn, where-wyth
 manye pore folk myȝte a be releuyd & holpyn. þi rust-fretyn
 monye, þi vitayles perysched, þi mothe-fretyn clothys, schal
 24 accusyn þe a-fore god at þe dreedfull dome, & schal askyn
 vengeance on þe! *Jacobus* v.² And seynt bernard seyth: Pore
 men schul aske vengeance on þe a-fore þe ryȝtfull iuge, þat
 myȝte haue be releuyd wyth þi rust-fretyn monye, wyth þi
 28 vytailes perysched, wyth þi mothe-etyn clothis, & were noȝt
 holpyn þerwyth. þerfore, holy wrytt seyth, eccl. xiiij.³, to
 a coueytous nygard is ȝouyn good wyth-oute resoun and cause,
 for it profyzteth neythir hym ne opere. þerfore, *Toby* tawȝte
 32 his sone, iiij co⁴, & seyde: Of þi good ȝyue almes, turne þi face
 fro no po-|re man, þat god turne noȝt his face fro þe. as þou [Fol. 41 a.]
 mayst so be mercyfull, ȝif þou hane myche, ȝyue þou plentyuously;

¹ Job xxx. 3.² Ecclesiasticus xiv. 3.³ James v. 2, 3.⁴ Tobit iv. 7.

- 3yf þou haue lytel, gladly 3eue þou part þerof to þe poore. Almes delyueryth of euery synne & fro deth of soule, for it suffryth noȝt soulys to gon in-to therknesse of helle.
- for the sake of thy salvation!
4. Treason committed for lucre.
- þe ferthe fote brede of wose in coueytise is tresoun; þat is, 4 whan þou art fals to hym þat þou schuldyst be trewe to, for coueytise, as Judas, whan he solde crist for xxx d. as a fals traytoure, Mat. xxvj.¹ Bede seyth: Alle þat beryn fals wytnes aȝens here neyhbour, for coueytise, in ony dome, arn Judas-felawys, & don tresoun, for þey sellyn crist, þat is, trewthe; sicut recitatur xi. q. iij. 'Abiit iudas'. Ryȝt so, whanne þou art lying, or falsly sweryng, or in ony oþer fraude dysseyvyng þi broþer for ony wynnyng, or dost ony falsnes or wrong, or heldyst 12 aȝens trewthe, þou dost tresoun, & sellyst trewthe, þat is, crist. whan þou art fals for coueytise to fadyr or modyr, lord or mayster, or to ony oþer gostely or bodyly frend, þou dost tresoun, for þou denyest trewthe as Judas dyde, & art fals, 16
- Dishonest tithing.
- secundum Abuile². whanne þou falsly tythyst, in 3euyng þi tythe to hym þat schulde noȝt haue it, or in wythholdyng þi tythe fro hym þat schulde haue it, or falsly in tythyng to lytel, or in tythyng þe werse for þe bettere, or in tythyng ryȝt noȝt of 20 swyche thynges as owyn to be tythed, or in stelyng þe tythe, þanne art þou Judas-felawe, þat stale þe tythe part of þat þat come to þe comoun purs of crist. Joh̄ xij.⁴ So þou stelyst þe tythe þat longyth to goddys part, þou art fals traytour to god 24 & to holy cherche, secundum Abuile.
5. Usury, which is of 12 kinds:
- þe fyfte fote brede of wose in coueytise is gouyfl. þis gouyfl is xij ynche thycke⁵. þe firste inche in þis fote brede of gouyfl is whanne þou lenyst, & of couenaunt takyst encres for þi lenyng; 28 for, but þou 3elde þat encres aȝen, þou schalt haue peyne þerfore. extra de vsuris c^o p^o⁶; & c^o 'Conquestus'.⁷ þe secunde inche in þis fote of gouyl is whanne þou takyst for þi lenyng encres, wyth-
- to let to use with,
- or without, a covenant;
- oute couenaunt of curtesye; but þou rewarde it in þe dette, þou 32

¹ Matt. xxvi. 15.² cap. 83. Causa II. quæstio 3 [Corpus Jur. Canon. i. 666].³ Cf. p. 5, note.⁴ John xii. 6.⁵ MS. in upper margin 'Nota de xij. gradibus vsure. 1. vsura.'⁶ cap. 1. X. de usuris 5. 19 [ii. 811].⁷ Ibid. cap. 8. [ii. 813].

¶ schalt haue þe wretthe of god. ffor alle men schulde lenyn for
 loue of god, & noȝt takyn þerfore. þe thridde inche in þis gouyff
 is whan þou hast a thyng þat þi frend gat wyth gouyff, þe
 4 which is deed; be it fadyr or modyr, wyif or chyld, ȝif þou
 wytte þat he gat it wyth gouyff, þou muste makyn asethe¹ þerfore,
 and ellys þou art gylty as he þat dyde þe dede. þe ferthe inche
 of þis fote in gouyl is whanne þou hast a seruauunt þat takyth
 8 gouyff to þin vse; ȝif þou be wel plesyd þerwyth, þou art
 mayster vsurere. þe fyfte inche in þis fote of gouyff is whan
 þou lenyst a man for vsurye þe monye þat an-*oper* toke þe to
 kepe, or ȝif þou borwedyst it to lene for encres, þou art a
 12 dycpyle vsurere. þe sexte inche of þis fote of gouyff is whanne
 þou sellyst ony-thing þe derrere to lene it to a day, ȝif þou
 allowe it noȝt in þe paying, þat² þou hast takyn more þan þou
 woldyst to haue ben payid in hande. þe vij. inche of þe fote
 16 brede of gouyff in coueytise is whanne þou sellyst a thyng to
 him þat hath nede to byen it, & may noȝt forbere it, & þanne
 þou sellyst it to double price; all þat þou sellyst it more aboue,
 more þan þou woldyst sellyin it to an-*oper* man, it is gouyff. þe
 20 viij. inche of þis fote brede of go-|vyff is whanne þou seest an- [Fol. 41 b.]
oper haue nede to selle corn or othir thyng, er tyme were, & þou
 byest it at lyȝt price to paye longe a-foru. & þe corn schal
 a-byde tyl a day, & þou knowyst wel þat þi corn schal be myche
 24 derrere at þat day þan whan þou bowȝtyst it. & ȝif þou at þat
 day paye hym no more, after þe price is reasyn, þou takyst
 gouyff. þe ix. inche of þis fote brede of gouyl is whanne þou
 lenyst monye for a rente in morgage, & takyst þe profyȝt þerof,
 28 tyl þe day come of payment, and þanne þou takyst aȝen þin hole
 payment, & rewardyst noȝt þat þou hast takyn þerof. þe x.
 inche of þis fote brede of gouyff is whanne þou wyth-holdyst
 a wedde þat is leyd to a day, be-cause þe ownere payeth noȝt at
 32 his day; al-powȝ þe couenaunt were so, ȝit, ȝif þe wed be better
 þan þe dette, but þou restore it to þe awnere, or ȝif þou vse a
 wed þat is leyd þe, tyl þou be payed, ȝif it be appeyrid, but þou
 rewarde als myche, whan þou art payed, it is gouyff. þe xj. inche

to accept the
inheritance of
anything got
with usury;

to practise
usury through
a servant;
to let out en-
trusted money;

to advance the
price of any-
thing sold on
credit,

or to a person
who stands in
urgent need of
it,

corn-jobbery;

lending upon
mortgage;

withholding a
pawn beyond a
fixed term

¹ MS. *a sethe*.

² *þat* refers to *it*, not to *paying*.

of pis fote brede of gouyl is whanne pou takyst monye to
 partaking of the a marchaunt, in couenaunt to haue halfe wynnyng & pi monye
 profit of a busi- neuere-pe-les, but pou make couenaunt to stande to half losse &
 ness, without sharing the to half cost. pe xij. inche of pis fote brede of gouyl is whan 4
 losses; forcing a man pou lenyst syluer or catell to a pore man, & panne puttyst him
 to work without pay—as interest to trauaylen in pi werkys, & ellys pou woldyst nozt lenyn hym,
 for a loan. & alowyst hym nozt for his trauayle. or 3if pe pore man may
 nozt paye pe at his day, pou byndest hym be lawe to werke wyth 8
 pe; & for a peny of dette, pou takyst two penyworth of werke.
 A gouelere doth azens pe old lawe. Ps.¹ 'Domine, quis habitabit in
 Iaws and tabernaculo tuo?' 'Qui pecuniam suam non dedit ad vsuram.' f
 canons against usury. A gouellere doth azens pe newe lawe in pe gospel. 'Mutuum 12
 date nichil inde sperantes'. A gouelere doth azens pe byddyng
 of alle seyntes. xiiij. q. iij.³, & iij. q. v. *per totum* ⁴. A gouelere
 doth azens pe constitucyouns of pe lawe of holy cherche. *Extra*
de usuris ⁵. He doth azens pe constitucyouns of lawe cyuyle. 16
 xiiij. q. v. c^o 'Quid dicam,' in *glossa* ⁶. A gouelere is a
 raueynere, for he stelyth his soule fro god to pe deuyl, & rauys-
 schyth opere men falsely of here godd, as seynt Ambrose seyth,
 & *recitatur* xiiij. q. iij. c. 'Si quis' ⁷. A gouelere is a turmentour 20
 of goddys pore peple, as seynt Austyn seyth, & *recitatur* xiiij.
 q. iij. 'Quid dicam'. A gouelere is a theef, for his gouyl is
 verryly thefte. xiiij. q. v. 'Penale' ⁸. A gouelere is chylde of pe
 deuyl, for he folwyth pe fendys werkys, for gouyl & oper synne 24
 makyth man pe feendys chylde. *de penitencia distincio* j. c^o
 'hoc idem' in *fine* ⁹, & c^o 'Omnis qui odit' ¹⁰. A gouelere is
 most cursyd abouyn alle marchautys & chapmen; *secundum*
crisostomum. 28

Cast out these
 five parts of
 Covetousness!

perfore, castyth out of 3oure pytt of 3oure herte pis fyve fote

¹ Ps. xiv, 1, 5.

² Luke vi. 35.

³ cap. 1-4. Causa 14. questio 3 [Corpus Juris Canonici i. 734 sq.].

⁴ Probably to be: c. 1-5. C. 14. qu. 5 [C. J. C. i. 738 sq.].

⁵ X. de usuris 5, 19 [C. J. C. ii. 811 sq.].

⁶ c. 11. C. 14. qu. 4 [C. J. C. i. 738]. ⁷ c. 4. C. 14. qu. 4 [C. J. C. i. 736].

⁸ c. 13. C. 14. qu. 5 [C. J. C. i. 741].

⁹ c. 32 D. 1. de poenitentia (?) [C. J. C. ii. 1165].

¹⁰ c. 37 D. 1. de poenitentia (?) [C. J. C. ii. 1167].

brede of wose in coueytise, pat arn, Mawmetrie, Ambycoun,
nygardschip, tresoun, & gouyfl, wyth all his xij. inchys in
thyknes. But opere fyve fote brede of wose in pis coueytise,
4 I schal telle you an-oper day.

But for þe conclusioun of þis proces,

[*The Gardener cured of Avarice.*]

¶ I rede in vitis patrum pat a gardynere ȝaf to pore folk all
8 pat he myȝt spare of his trauayle, passyng his streyȝt lyfode,
but in his age he dredde pouerte, & to ben bedrede, noȝt trustyng
full pat god schulde kepyn hym in his age as he dede in
his | youthe. he lefte almes-dede, & ȝaf hym full to coueytise, [Fol. 42 a.]
12 & gaderyd hym to-gedere a gret summe of monye. þanne fell on
his fote a maladye, pat it rotyd, & in lechecraft he spendyd all
pat he had gaderyd. þanne a leche told hym pat his foot muste
be smyten of be þe kne, for þere was non oper bote. On þe
16 nyȝt be-forn pat his foot schulde be smyten of, þe gardynere, in
his bed, sayde to hym-self wepyng: 'whyle I gaf almes, I was
heyl in alle my lymes, to getyn my lyfode, & now, in my
coueytise, I am lame, and to-morwyn my rotyn foot schal be
20 smyten of. my monye is spent þer-about, I am a beggere.
Allas, pat euer gadryd I monye on hepe, to trustyn þere-vpon,
& lefte myn almesdede! god, I crye þe mercy! whil my trust
was in þe, I ferde wel; whanne I trustyd in my werdly good,
24 I ferde euyfl, & pat is now sene in me!' In pis mournyng, an
aungyl com to hym, & seyde: 'where are now alle þi pense
& þi noblys pat þou gadredyst? where is þin hope & þi trust
pat þou haddyst in þi muk?' þe gardynere seyde: 'I haue
28 synned! I crye god mercy! I truste no longere in wordly
ryches, I hope in god!' þe aungyl towchyd his foot, & it was
hool. þe leche com on þe morwe to smyten of his fote, & fonde
hym goyng at þe plow, for he had founde a bettyr leche
32 þan him.

þus faryn nygardys & coueytouse men. þey levyn almes, for
dreed of pouert in age. þey gaderyn to-gydre myche muk,
So fare avaricious men.

Their foot, i.e.
their love, is
sore with covet-
ousness.

& truste more *per-on* þan on god. *perfore* here fote, þat is, here loue rotyth in coueytise, þat þei loue noȝt god, ne holy cherch, ne pore peple, ne truthe, ne *vertue*. here eyȝe is blynde, for þei se noȝt how god takyth vengauens on hem in here good, 4 þat it wastyth away, & hath no grace in here ende, to turne hem to profyȝt. þey se noȝt how god smyt hem in here body, wyth sykenes & tribulacyoun. þei be deaf also; þei here noȝt þe voys of þe poore peple, ne þe techyng of goddys woord. þei be 8 crokyd in here handys, noȝt wylling to werke wel, to serue god in dewe tyme, ne þei wyl noȝt, whan þe aungyl, þe *prechoure* of goddys woord, techyth hem, seyn as þe gardynere sayde: 'lord, I haue synned, & I schal no more!' for ȝif þey dyde 12 so, here foot of loue, þe eyȝe of here mynde, þe handys of here werkys, schuldyn be curyd & hole fro fals coueytise, to seruyn & lovyng god & man, & to don almes-dede, & to purchasyn vertewys to lyuen þerby in grace here, & in blysse in here ende. 16 but þei be so obdurate in here coueytise, þat þe more þat god smyteth hem, wyth his wreche, þe more þey rotyn in here foot of loue fro god ward, & þe slawlyere gon to goddys seruise, & þe werse kepyn þe halyday & goddys comaundmentys, tyl deth 20 comyth, & þanne þei deyn gracelesly. *perfore*, it were good to hem, as þe gardynere to crye god mercy & to amendyn hem, þat þei myȝt be curyd fro here rotyn coueytise to almes-dede, wyth grace of penaunce, þat in here ende þei myȝte come to þe blysse 24 of heuene. *Ad quod* &c.

Therefore, they
ought to amend.

Capitulum xix^m.

De cupiditate.

More parts of
Covetousness.

THE oper day, I told ȝou of v. fote brede of þe wose of A coueytise; now schal I telle ȝow of opere v. fote brede of ȝ þat coueytise.

I. Simony;

þe firste fote brede of þis wose is Symonye¹. þis fote brede

¹ MS. in margin 'Symonia.'

of symonye is vj. inche thycke. [The firste inche is] whanne its six kinds :
 pou leryd man ȝevyst ȝiftes for to ben orderyd. An-*oper* inche is ordination obtained with
 whan pou ȝeuyt mede, or byest a benefyse, cherche, or *pro-* bribery;
 4 uendre, fre chapel, or chauntrye, | for *temperall* lucre, or ȝeuyt purchase of a
 to him pat pou owyst dette to, or for frenschip, but ryzt nouȝt [Fol. 42 b.]
 for charyte. þe thridde inche is chaungyng of benefyse, as to exchange of
 chaungyn a more & a lesse, & he pat hath þe lesse schal haue prebends;
 8 bote. þe ferthe inche is in eleccyoun of *prelacye* or dygnite. election to a
 for whan a college or a couent schal chesyn here *prelate*, through prelacy,
 prayere or *procuryng* of a lord, þei schal chese one pat is
 onworthy. þe fyfte inche is comyng in-to relygioun be *procur-* or admission to
 12 yng or be prayere, for profyzt or for hope of here kyn to þe a convent obtained by the
 couent, & noȝt princypally arn receyvid for charyte. þe vj. inche intervention of
 is in schewyng of goddys woord or in mynstryng of sacrament. a patron;
 for he pat wyl noȝt *preche* goddys woord, but he be payid for his payment of
 16 trauayle, or þe preest pat wyll noȝt syng masse, or heryn *con-* priests for
 fessioun, or ȝyuen þe housyff or *opere* sacramentys, wyth-oute ministering the
 mede; all þis is symonye, pat is to sayn, ȝif pou bygge or selle sacraments.
 þise gostly thinges forsayde, in couenaunt made befor, and þe
 20 preest wyll noȝt don it, but he haue his couenaunt. but ȝif pou The acceptation
 ȝyue, or take, monye or ȝiftes, nouȝt in couenaunt made, but for of devout gifts
 deuocoun for helpe of þi soule & of þi freendys in name of no simony.
 almes, in helpyng to þe lyvyng of þe preest; pat is no symonye,
 24 but it is deuocoun & mede to þe pat doost it, & to hem pat
 pou dost it fore. ffor pou þerby steryst hem pat pou ȝeuyt it
 to, to pray for þe & for hem pat pou ȝeuyt it fore, þowȝ it be in
 schryfte, or housyff, or in weddyngges, or in massys, or in 'Placebo
 28 & dirige,' or in *opere* prayerys. but ȝif þe preest wyl noȝt don
 it, but he knowe his couenaunt, & be syker what he schal haue,
 -panne is it symonye. Symon *magus* began þis symonye. Acta Origin of
 viij. c.¹ Summe come to þe kyng Jeroboam, & ȝevyn ȝyftes, pat simony.
 32 þei myȝte ben his preestys. he took redyly þo ȝiftes, & þat was
 cause of his vndoing. iij *Regum* xiiij.² Gyezi, þe seruauent of
 helyse þe prophete, was a meseit, for he took swiche ȝiftes.
 iij *Regum* v.³

¹ Acts viii. 18.² I Reg. xiii. 33.³ II Reg. v. 20 sqq.

- II. Theft and Robbery. *pe secunde fote brede of wose in pis coueytise is thefte & 3*
 Five kinds of theft: *raveyn. half pis fote is thefte, & pis is .v. inche thycke. pe*
 1. open theft; *first inche is opyn thefte; þat is, whanþ þou opynly, thurgh*
wyll, canst stele, and often hauntyst it, to susteyne þe & þine, & 4
were worthy, be londys lawe, to be hangyd. pe secunde inche
 2. secret theft; *of pis half fote¹ brede of wose is pryve thefte; þat is, whanþ þou*
takyst ony thyng priuely þat is nouȝt pin, & priuely heldyst it
as pin owyn, and ȝit þou art holdyn a trewe man, but þou art 8
 3. insidious theft, committed by lawyers, *a prevy theef. pe thridde inche thycke in pis half fote wose*
of coueytise is couert thefte; þat is, whan þou hast kepyng of
pi lordys godys as baly, sergeaunt, or reve, þat reknyst lesse pi
receytys þan pin expensys so slyly, þat þe lord is in pi dette 12
þere þou schuldyst ben in reragys. þus slyly þou stelyst pi
 wives, *lordys rent in couert thefte. Also a wyif þat stelyth here hus-*
bondys godys aȝens his wyf, þat is couert thefte. or he þat is
 or 'religious persons,' *relygyous, þat takyth þe godys of his hows, wyth-oute leue of his 16*
souerayn, he is a couert theef. for neythir wyif ne religious
haue propriete of þe comoun godys. Also, ȝif a wyif haue a chyld
in avowtrye, & þe husbond wene it is his, & letyth it ben his
eyre, & his owne chyld is dyssherytyd thurȝ here foly; a couert 20
 [Fol. 43 a.] *theef | sche is. pe iiij. inche thikke in this half fote brede*
 4. Theft within doors, *of wose is vnkyndely thefte; þat is, whan þou seruauȝt stelyst*
in house mete & drynke, herne or chekyn, or oper stoor, &
 committed by a servant, *thynkest neuere to paye perfore, or opere thynges of pi maystrys, 24*
& ȝit þou takyst pin hool hyre, & deseruyst it noȝt. all þat þou
takyst more þan þou deseruyst, it is thefte. Also a chyld
 by a foundling; *foundyn be his freendys, ȝif he take awȝt of heres, wyth-oute*
leue, aȝens here wyll, he stelyth it. or ȝif his freendys fynden 28
him to scole, & he mysspende his tyme in ryott, & his freendys
godys, & wyf noȝt lere, he is a theef, ȝif he knowe resoun.
 concealment of a thing found. *Also, ȝif þou fynde a thyng þat is lost in ony place, & þou wylt*
noȝt ben aknowe it, but holdyst it as pin owne, þou stelyst it. 32
pe fyfte inche thycke of pis half fote brede of wose in coueytise
 5. Concealment of thieves or things stolen. *is thefte of theuys felawe; þat [is], whan þou knowyst a theef,*
& wylt takyn of him thyng þat is stolyn, be bying or ȝyfte, or

¹ MS. *inche* crossed.

wyttyngly wylt reseyn a theef, pou art felawe wyth þe theef. Also a balye þat may areste a theef, & letyth hym scape for mede; or iustyse, or quest, or he þat *procuryth* to saue a theef; 4 or he þat is besy to sauyn a theef be bying, 3if þei do it for avautage, þei arn assentyng to þe thefte, & mayntene hem, & makyn hem holde.

þe *secunde* half-fote wose in coueytise is raueyne, & þat is 8 vj. inche thicke. þe firste inche is comoun robrye; þat is, whan pou, be waye & wode, robbyst whom pou may, & euere waytynge to robbe on se & londe, nozt sparyng pylgrym ne marchaunt. þe *secunde* inche is, whan pou art a fals excecutoir, sworyn to 12 do þe dedys wyth, & pou takyst þo godys to þi-self in raueyn, & nozt spendyst hem for þe dede; pou robbyst þe dede. þe thridde inche is, whan pou art a fals dettoure, pou borowyst myche, & nozt qwytest. & pou þat wyth-holdyst pi seruauentys 16 hyre, pou art a raueynour be goddys-lawe, þat wyth-holdyst þise dettys. Also lordys þat pelyn þe pore peple for coueytise, & takyn away here godys, & pelyn here bondemen & here tenauntys, be lordschip & maystrye. All þis is raueyne. Also prelatys of 20 holy cherch þat puttyn here sugettys to outrageous cost, þat is, in vysityng, & in raysinge of *procuracyes* vnlefully, & so what þei aske þei muste paye. Offyciallys & denys þat oftyen settyn chapetlys, to gaderyn þat þei may getyn, þow3 þei do wrong, 24 þei recche neuere, for þei haue more affeeyoun to gadere syluer þan to don correccoun. and 3it þei do nozt so scharpely reddour to ryche men as to pore, for ryche þey forbere for mede, & pore men þei greue wrongfully, wyth cursynges & puttyng out of 28 cherch to penaunce, to paye vnryztfully. þis may be clepyd raueyn & extorcoun¹. Also somnours & bedels, þat dwellyn in offyce vnder hem, spare no conscyens to take what þei may getyn. Scherrevys & bayles puttyn often trewe men in gret 32 dystres, & feteryn hem, tyl þei haue made a fyne, & payin a raunsoun; but pore men, þat may nozt 3eue, schal be holdyn as harde as a theef for malyce, through colour of here offyce. and all þat þei takyn þus is raueyn.

¹ MS. in margin: 'Rapina & extorciones.'

Six kinds of robbery:

1. common robbery,

by sea and by land;

2. dishonest execution of testaments;

3. contracting of dishonest debts, refusing to pay servants' wages,

exacting money from tenants;

4. prelates overtaxing their diocesans;

5. officials inflicting perquisites on the public;

6. sheriffs and bailiffs practicing extortions.

III. Sacrilege, which is of many kinds; viz. **¶** be thredde fote brede of wose in coueytise is sacrilege¹. **¶** pis **¶** is manye inche depe. **¶** be ferste inche is to breke, or brenne, **[Fol. 43 b.]** | holy cherch, or to beryn away book or vestement, chalyce or
 1. destroying or polluting of a church, or any sacred object of worship; **¶** any thyng pat longyth to holy cherch; or doth vylawne to any 4
 place pat is propriyd to holy cherche; or entryth in, wyth-oute leve, for swyche dyspyte; pise ben in þe gret curs. Alle swyche doerys arn acursyd þat in vyolens beryn away swyche thynges out of place halwyd, wyth-outyn leve, or out of vnhalwyd place 8
 2. withholding of church property; **¶** thyng pat is halwyd. **¶** be secunde inche is to wyth-holdyn ony-
 thyng, wyth maystry or be wyll, pat longyth to holy cherch, ouþer lande or rente, or tythe or offryng, wrongfully; þei ben acursyd. **¶** be thridde inche of sacrilege is, whanne þou dost 12
 3. polluting of holy places; **¶** violens in halwyd place, as in schedyng of blood, or in doing leccherye; panne þou diffoulyst þe place, pat it nedyth to be reconsyled agen. **¶** be ferthe inche is, whan þou smyttest a preest
 4. laying hands on a priest; dragging any one out of church who has sought asylum; **¶** or a clerk pat hath corowne, or man or womman of relygyoun; 16
¶ or drawyst hem wyth force oute of here house, azens here wyll; or drawyst any man out of seyntuarye, pat is fled thyder for socour & for dowte of deth, or wyth-drawyst his sustenance, or dost to hym any dysseise, to makyn hym to forsakyn þe gryth 20
 5. spending of church goods; **¶** of holy cherch; or puttyst a man² owt of þe weye, pat hath forsakyn þe kyngys land; or 3if þou breke þe fraunchyse of holy cherche in ony wyse, or 3if þou assente perto. **¶** be fyfte inche is,
 6. adultery; **¶** whan prelate, parsoun, or vykery, spendyn þe godys of holy 24
 cherche in euyll manere, þei don sacrilege. **¶** be sexte inche is spowsebreche, for matrimonie is a sacrament of holy cherche; **¶** who-so dyffoule þat in avowtrye, he doth sacrilege. **¶** be vij. inche
 7. breach of a vow of chastity; **¶** is, who-so breke a vowe of chastite pat is solempne or pryve, 28
 8. profaning the holidays. **¶** relygyous or seculere, he doth sacrilege. **¶** be viij. inche, who-so kepyth noȝt þe haly-day pat holy cherche comaundyth; for holy tyme hath his tyme as holy place hath.

IV. False litigation effected by a dishonest plaintiff. **¶** be ferthe fote brede of wose in coueytise is fals chalange. **¶** pat is manye inche thycke. **¶** On inche is a fals pleyntyf pat 33
 sekyth a cause to moote azens resoun, & feynyth a fals accyoun, and so, through fals coloure, he puttyth þe trewe to traawayll & to

¹ MS. in margin: 'Sacrilegium.'² MS. aman.

- gret expensys, tyl he is fayn to make his pes. þe secunde inche by a dishonest defendant; is a fals defendaunt þat sekyth false delaye, whan men mootyn hym to defendyn his wrong, thruȝ false cautelys; & but þe
- 4 pleyntyif be wel ware, he wyll for-barre hym of þat he askyth, for he wyll noȝt ben aknowe þe truthe. þe thridde inche is a fals wytnes þat forsweryth hym vp-on þe book, or beryth by false witnesses; fals wytnesse in cause of matrimonye. þe ferthe inche is, whan
- 8 false cysourys gon vp-on qwestys, & puttyn a man fro his ryȝt by a false jury; through a fals verdȝyte, & wytnessen aȝens trewthe. þe fyfte inche is aduocatys þat mayntenyn a fals cause, & þof he alegge by lawyers maintaining unjust cases; lawe, ȝit he wyll turne þe ryȝt to þe wrong, thruȝ sotylte. þe
- 12 sexte inche is a fals pletere þat vndertakyth a fals plee. for he by false pleaders; kan schewe a fals euydence, & make a queste to say wrong. he colouryth it so in þe lawe, þat þe falshed may noȝt be knowyn. þe vij. inche is a | fals¹ procuratour þat præcureth a fals nede, [Fol. 44 a.]
- 16 ne he lettyth noȝt, tyl he may spede þat nede, for he wyles he by false procurators; begyleth men. þe viij. inche is a fals atourne þat, wyth all his by dishonest attorneys, wytt, susteynyth wrong als weel as ryȝt, and ȝit he wyl be of assent to letyn his maysterys cause falle, & so he is a tretour to
- 20 his clyent. þe ix. inche is a fals notarye þat makyth false solicitors, letterys, libellys, or false actys, instrumentys, or ony oþer thyng to hym. þe x. inche is, whanne clerk of þe kyngys crowne, of secretaries, þe kynges court, or of baroune, þat makyth fals recorde,
- 24 schewyth his lordys counseyl, or falsyth his scel, or stelyth his lordys avauntage. þe xj. inche is, whanne a fals iuge doth more corruptible judges. wrong þan evynhed in iugement, for auauntage fauouryng a wrong, or ȝif he take mede on boþe sydes, & fauouryth him þat
- 28 ȝeuyth him most, & ȝeuyth doom wyth hym þat hath no ryȝt, or taryith a ryȝt be his assent.
- ¶ þe fyfte fote brede wose in pis coueytise is wyckydnesse, & þat V. Wickedness of many kinds, viz. apostasy, is many inche thycke. On inche is renaying; whan a man forsakyth god, & becomyth a iewe or a sarazene, to be ryche; pis
- 32 is wyckydnesse. An-oþer inche is wyche-craft, charmys, experi- witchcraft,

¹ The repetition of the word *fals* has induced the scribe to write the preceding paragraph over again, with slight alterations only in the spelling of 'falshede' and 'qweste.' Then he begins again: *þe vij. inche is a fals* etc.

mentys, coniuracyouns, & to rayse þe feend. all þis is wykkyd-
 manslaughter, nesse of mawmetrie. þe thridde inche is procuryng of mannys
 destruction, deth. þe iiij. inche is dystroyng of towne or of place, or procure
 sowing of dis- þerto wrongfully. þe v. inche is makyng dyscord betweene 4
 cord, folke. þe vj. inche is to bewryin a pore man to his lord or to
 denoucement. his mayster, to makyn hym to lesyn his good. þe vij. inche is,
 to endy3te an vngylty man of trespas or felonye.

Cast out these
 five parts of
 covetousness!

caste out of þe pyt of 3oure herte þise fyve fote brede of wose 8
 of coueytise: Symonye, Raueyne, sacrilege, ffals chalange, &
 wyckydnes, wyth alle here inches in thycknes, as I haue tolde
 3ow þis day. And thre laste fote brede wose in þis coueytise I
 schal telle 3ow an-oþer day.

12

[The Steward of King Philip of France.]

King Philip's
 steward in vain
 coveted the vine-
 yard of a neigh-
 bour.
 When the man
 was dead, he
 went to his
 grave, with two
 witnesses, and
 put a purse into
 the hand of the
 corpse. Then he
 took possession
 of the vineyard.
 The widow
 pleaded before
 the king.

A styward of þe kyng of ffraunce, Philippe in Paryse, as
 Cesarius tellyth, coueytyd þe vynezerd of his ney3boure, & myzt
 nozt getyn it in bygyng ne in 3yfte. but whanne his ney3hboure 16
 afterward was deed, þe styward, wyth two false wytnessis, on a
 nyzt wente to þe grave, & doluyn out þe erthe to þe body, &
 puttyn a bagge of monye in þe hand of þe dede body, and kest
 doun a3en þe erthe. þanne þe styward took to him þe vynezerd. 20
 þe wyif of þe dede playned here to þe kyng þat þe styward dyde
 here wrong. þe styward & þe false wytnessys dede recordyn þat
 þe styward bow3t it of hym, & putt a bagge of monye in his
 hand, wyth all þe hool payment þat he proferyd hym before. 24
 þerfore, þe kyng dede his audytours examyn þe wytnessis, and
 þei 3euyn doom a3ens þe wydewe. þe wydewe wepte. þe kyng
 had rewthe on here, & examyned þe wytnessis himself. he seyde
 to þe tone, departyd fro þe toþer, 'Say to me þi Pater noster!' 28
 And he dede so. he putt hym away o syde, & clepyd to hym
 þe oþer wytnesse, & sayde, 'þi felawe hath seyde to me þe
 verray truthe as his Pater noster, say þi truthe | also! for 3if
 þou dyscorde fro hym, þou schalt be deed.' þat wytnesse wende, 32
 be þe kynges woordys, þat þe toþer wytnesse had told þe kyng
 al-to-gedyr as it was don, & was aferde to dyscordyn, & he fell
 doun, and tolde þe kyng as it was done, & cryid, 'mercy lord!

The king ex-
 amined the
 witnesses, and
 by a stratagem

[Fol. 44 b.]

obtained an
 avowal.

for þi styward dyd vs do so, þat for dreed of hym, & for lucre,
we wentyn vn-to þe graue for to se how he putte þe bagge of
monye in þe dede bodyes hand.' þe kyng was wroth, & restoryd
4 aȝen þe vynezerd to þe wydewe, & dyde þe styward & þe two
wytnessys be brent qwyk.

The king re-
stored the vine-
yard to the
widow, and the
steward and his
witnesses were
burnt.

So the King of
Heaven

Ryȝt so, þe kyng of heuen, in his examynacyoun at þe doom,
fyndyng þat be fals coueytise, & be fals wytnessys, & fals
8 colours, trewe folk haue be put from here ryȝt & fro here good;
þanne schal he demyn suche coueytouse folk to be brent all
qwyk in body & in soule in fyre of helle. þerfore, restoryth
ȝoure wrongys, & caste out þe wose of false coueytise!

will condemn
the covetous.

12

Capitulum xx^m.

De cupiditate.

3 **T**HE oper day, I tolde ȝou of v. fote brede wose in coueytise,
An oper day a-forn also of oper v. fote of wose, And now
16 I schal telle ȝow of þe thre laste fote brede wose in coueytise.

The three last
parts of
Covetousness.

On fote brede wose is fals marchaundyse, & þat is v. inche
thicke. þe firste inche is lyther bergaynyng; þat is, whan þou
seest a man¹ muste sellyn his thyng for nede & for myscheef,
20 & þe sellere is noȝt wyse, & so þou hast it half for nouȝt, and þe
same þou wylt sellyn it hym þat hath nede þerto to byn it for
double more þan it is worth, & þus þou pylest þi neyȝbours of
here good lytherly. þe secunde inche is leesyng & forsweryng
24 in þi sellyng, sparyng none othys, saying þat þi thyng is myche
bettere þan it is, & þat it coste þe myche more þan it dyde; &
in þi bygyng onythyng þou lackyst it, in sweryng grete othys
þat it is fawty, be it neuere so good, to haue it for lytel price.
28 þe thridde inche is, whanne þou hauntyst false mesurys &
weyȝtys, in bying be þe more, & sellyng be þe lesse, & þowȝ þi
measure or weyȝte be trewe, ȝit þou takyst it large inward, &
ȝeuyst it scarce owtward aȝens trewth. þe iiij. inche is fals

I. Dishonest
trade, which
is of five kinds,
viz.

1. profiting by
the vender's,

or the pur-
chaser's em-
barrasment;

2. false state-
ments in bar-
gaining;

3. using false
measures;

¹ MS. aman.

4. showing the merchandise in a favourable light;
5. concealing the defects of the merchandise.

schewyng of chaffare. whanne pou dyztyst it so, & makyst it to seme bettere þan it is, in a therk place, as drapers don & opere. þe v. inche is hydyng of þe truthe; þat is, whan þi thyng is fawty, pou hydest þe defawte fro hym þat byeth it, & makyst it to seme good. & corsoures þat haue false hors, þei wyll, *wyth* false othys, swere þat it hath no defawte, and þus is falshed vsyd on yche syde, & trewe men dysseyvid.

II. Disreputable crafts, vi.

1. prostitutes,

2. jugglers,

3. sham cripples,

4. begging intruders,

[Fol. 45 a.]

5. public buffoons,

6. heralds-at-arms,

7. professional champions,

8. dishonest tollers,

9. executioners.

þe *secunde* fote brede of wose in coueytise is crafte of foly, þat is ix. inche thycke. On is comoun wommen, for þei sellyn here body to whom þat wyll haue it, & sellyn here soule to þe deuyl, to haue here lyvyng in lust & synne. þe *secunde* inche is jugoulours, for þei getyn here good *wyth* false iapys & lesynges, & getyn here lyvyng *wyth* wrong. þe thridde inche is faytours þat getyn mete & monye of pyteous folk, *wyth* wyles, as to makyn hem seme crokyd, blynde, syke, or mysellys, & are nozt so. þe iiij. inche is lacchedrawerys þat vndon mennys dorys. 3if þei fynde þe good-man at hom, þei say here good is brent, or takyn away | *wyth* theuys. þei seyn þei were ryche men, & now þei haue ryzt nouzt. summe seyn þei haue lost hors & harneys be- 3onde þe se. summe seyn þei are gentyll-men, & here londys are sett to wedde, & so þei wyll nozt go, tyl þei haue sumwhat. And 3if þe wyif be alone, þei folwyn here in-to þe spense, þat for dreed sche is fayn to 3yuen hem what sche may. þe v. inche is harlotrie, makyng iapys a-forn folk, in pleyng at þe spore, at þe bene, at þe cat, in ledyng berys & apys, or in swich oper vn-thryft. þe vj. inche is herowdys of armys þat in iustying or in turnementys wayten who doth best, & his name þei crye, & perfore þei haue 3yftes, to mayntene pompe & pryde. þe vij. inche is champyouns dwellynge *wyth* lordys, fey3tynge in here querels, & getyng here lordys þe maystrye in wrong a3ens þe ryzt. þe viij. inche is tollerys þat dystressyn men to payin a3en resoun, & takyn more toll þan trewth wolde. þe ix. inche is hangemen, hauyng no pyte to hange men, ne to smyten of here hevedys, for ioye of here wynnyng.

III. Gambling, including nine kinds of sin, viz.

þe thredde fote brede wose in coueytise is foly pley; þat is, at þe tabelys & at þe dyse. þis fote wose wexith ix. inche thycke. 36

- þe firste inche is coueytise, for he þat pleyth coueytyth to
wynne. þe secunde inche is raveyne, for he þat kepyth styll
fro his felawe þat he wynneth of hym, it is but raveyn. þe
4 thridde inche is manye othys. þe ferthe inche is getyng of veyn
godys [wyth ?] lesynges, & gret synne, & ydel speche. þe v. inche
is slaundre of god & of his seyntys, or ȝif þe dese com noȝt at pay,
he seyth god ne his sayntys helpyn hym noȝt, but deryn hym.
8 þe vj. inche is euyl exauple þat þei ȝeue to opere, to don as
þei do. þe vij. inche is spendyng here tyme in wast & in foly,
& apeyrin here soulys, whil þei myȝt do werkys of profyȝt. þe
vii. inche is corrupcyoun to hem þat vsyn to beholden myche
12 here pley, for þei myspendyn here tyme also in veyn. þe ix.
inche is vnboxumnes to holy churche. It forbyddeth suche
pleyis, & namely to preestys. he þat wynneth ony mony at
þe tablys or at þe dyse, he muste restore it aȝen, or dele it for
16 here soule.

Now, in thre dyuerse dayes, I haue told ȝou of coueytise & of
xij. fote brede wose in him, & of here thycknes of inches in
euery fote of hem. þefore, caste þis wose of coueytise out of
20 ȝoure herte ! lat seed lȝn longe to-gydere on hepe, & it wyll
rote ; sowe it a-brode in good lond, & it encresyth & frutyth.
Ryȝt so, kepe þi rychesse, þi muk, to-gyder on hepe, & it wyll
rote & stynke in þi soule werse þan ony stynkyng wose ; but
24 sowe it out a-brode in good pore peple, & it schal encrease in
mede to þi soule !

- ¶ ȝif þou coueyte an-operys good, wyth full wyll for to haue it,
ȝif þou myȝt, vnryȝtfully, it is dedly synne¹, þouȝ þou neuere
28 haue it, for þin euyl wyll. ȝif þou coueyte vnleffull thynges,
wyth delyberacyoun & wyth full wyll, as ȝif þou doost þi besynes
to haue a benefyse, or an-oper estate, or degre, vnryȝtfully, it is
dedly synne, þowȝ þou haue it noȝt. ȝif þou coueyte opere
32 thynges, leeffully or vnleeffully, in wyll condycyonaȝt ; as þus,
ȝif þou myȝtist haue it, & noȝt offendyn god, ne harmyng þi
neyȝbour, whethir þat wyll condycional be schewyd owte or
nouȝt, it is venyall synne or no synne. ȝif þou coueyte super-

¹ MS. in margin : 'Cupiditas, quum est peccatum mortale.'

[Fol. 45 b.] fluyte or excesse to haue hem, & þat wyth a full | appetyte,
 Striving after
 excess of wealth
 is deadly sin, wyth full delyberacyoun, havyng no reward to þin owyn peryle,
 ne takyng non hede of goddys vnworschippe, it is dedly synne.
 3if þou haue a coueytous loue to superfluyte of temperaill ryches, 4
 unless it be sur-
 passed by the
 love of God. but 3if þi loue of god is aboue, it is venyal synne. 3if þou
 gete þi good vnry3tfully, in ony onry3tfull manere, it is dedly
 Earning money, synne. 3if þou gete þi good be ony craft, be ony offyse, be ony
 with sinful
 crafts, is deadly
 sin. werk, þat of hym-self is dedly synne, þow3 no wynnyng come 8
 pereof, it is dedly synne þat getyng, as comoun strumpettys,
 hasardourys, & such opere, & halyday-werkerys. 3if þou gete
 good be vnleffull werkys which arn venyall synne, þanne þat
 getynges arn venyall synne; as þus, 3if þou be a menstraill, a 12
 Minstrelsy and
 buffoonery—
 venial sins. bourdour, & schewyst bourdefull woordys & many iapys for
 wynnyng, so, honeste be sauýd, it is venyall synne. but 3if þou
 do it for delyzt of dyssolucyoun, þanne it is dedly synne, & þi
 getyng þer-by also. but 3if þou do it for nede, to haue þi 16
 sustenauunce þerby, be-cause þou canst do non oper craft to
 lyvyn by, & perfore þou vsyst suche bourdys & iapys, sauýng
 alwey honeste, þou art no3t in dedly synne. 3if þou wyth-
 holdyst opere[s] godys whiche þou owyst to restore, in purpos & 20
 in wyll no3t to zeldyn it, it is dedly synne. 3if þou wyth-holde
 operes godys in tyme of þi gret nede wyttyngly, to helpyn þe &
 pine in 3oure nede, & to sauyn þin estate & þe astate of pine,
 as it semyth be resoun to þe worthynes of þi persone, in purpos 24
 to zeldyn it als sone¹ as þou myzt it is venyall synne, or ellys
 no synne. but 3if þou knowe þe² ownere of þo godys whiche
 þou hast wyth-holdyn hath gret nede perto to hauyn it, þan it
 is dedly synne. Beeth ware þanne, 3e pore & ryche, þat are 28
 boundyn be wrongys or be dette to þe qwyke þat haue nede,
 or to þe dede þat haue more nede in peyne, 3oure nede þanne
 excusyth 3ou nou3t fro dedly synne, but 3e 3erne 3elde to hem
 3oure dette & 3oure wrong! Also, 3if þou wythholde opers good, 32
 þow3 þe oper haue no gret nede perto, & þe nedyth no3t to
 wythholdyn it, it is dedly synne. And 3if þou haue & kepe

¹ MS. *so sone*.² MS. *þo godys*, the latter crossed, the article left unaltered.

- myche ryches, *wyth* an vnordynat loue, þat sumdel lettyth þe fro largenes of expunsys, so vertu be sauýd & almes-dede, it is venyal synne. *þif* þou do for coueytise ony wrong¹ or ony harme to þi neyhbour be þi wyl, it is dedly synne. *þif* it be but a lytel harm, as an appyl or swich an-*oper* smal thyng þat þou wost wel it schal noȝt dysplese þi neyȝboure, þowȝ he wyst it, þan it is venyal synne. Also *þif* þou besye þe to do gostly werkys; to preche, to praye, or swiche *opere* holy dedys, principally for non *oper* ende & for non *oper* entent but for wordly lucre, it is dedly synne. Also, *þif* þou ȝyve þi stodye to ouyrdonly to temperaȝt occupacyoun for lucre, wherfore þou omyttest gostly occupacyoun þat þou art bounde to for þe tyme, it is dedly synne. Also, *þif* þou drede þe þat god schulde fayle þe, but þou occupied þe in vntyme werdly, & læftyst gostly werkys, all þis is dedly synne. þerfore, þe coueytouse lounth bettyr a d/ & oȝ. þan god; for he wyl noȝt, for goddys loue, ȝyue fro him to a pore man j. d/ ne oȝ., þowȝ þe pore aske it for goddys loue in gret nede, & he myȝt ȝeue it wel, *wythoute* hyndryng of his good. for loue of j. d/ or oȝ., þou wylt wretthe god in brekyng þe halyday be chaffaryng, in brekyng þe byddyng of god in lying & forsweryng. þerfore, swiche coueytouse men styngyn foulere þan wose in þe syȝt of god, | & god hatyȝh & dyspyseth hem, for þey hatyn & dyspysen hym. Osee ix.²
- ²⁴ 'facti sunt abhominabiles sicut ea, que dilexerunt.' Seynt Austyn seyȝh, 'syȝhe þou schalt be punysched in peyne & in fyir of helle, þat ȝyuest noȝt to þe poore of þi good, how schalt þou þanne be punysched in þat fyir, þat getyst *opere* mennys godys falsely?'

[Ahab and Naboth.]

- ☞ Kyng Achab³, iij. *Regum* xxj., coueytyd a vynezerd of a pore man clepyd Naboth. þe pore man wolde noȝt grantyn him þat vynezerd, wherfore þe kyng was wroth *wyth* him, & be þe counseyl of þe kyng & of Jezabel his wyif, þe qween, was

¹ MS. ony wrong ony wrong.² Hosea ix. 10.³ MS. in margin: 'Narracio, Achab, Naboth, & Jesabel.' 1 Kings xxi.

Keeping wealth is venial sin.

Wronging any neighbour for covetousness is deadly sin, unless the harm be a trifling one.

Performing spiritual offices for lucre is deadly sin.

Omitting spiritual occupation for the sake of profit is deadly sin.

The covetous are fouler than mire.

[Fol. 46 a.]

Example of Ahab and Naboth.

enfourmyd a fals pleynt on þat pore man a-forn a iuge in doom.
 be fals wytnes, in a qweste þe pore man was dampnyd to þe
 deth, gyltles, & so þe kyng gette þat vynezerd. for þis fals
 coueytise, after-ward, þe kyng & þe qween bothe, be þe wreche 4
 of god, haddyn a schamefull ende.

A shameful
 death is in com-
 mon to all the
 covetous.
 Therefore, re-
 store thy
 wrongs, and
 give alms!

& so comounly haue alle þo þat falsly comyn to here good,
 as verriyly it is often wyth eyzen seen. wherfore, caste out þis
 wose of coueytise, restore þi wrongys & þi dettys to holy cherk, 8
 to dede & quike, & dyspose þe residue of þi godys in almes to
 preestys, frerys, to pore men, & to opere gode werkys! þus 3euyth
 almes, & alle 3oure synes schal be clene for3eun! 'Date
 elemosinam, & ecce omnia munda sunt vobis!'

12

[*Angels and Fiends contending for the Rich Man's Soul.*]

A rich man con-
 fessed himself on
 his death-bed.

Exaample¹ for þe conclusioun & þe ende of þis proces. ¶
 Cesarius seyth þat a ryche man of fals getyn good schrofe hym
 on his dede-bedde, wyth full sorwe of herte, to an holy Abbott, 16
 & sayde, 'Abbot, all my good I 3eue þe & to þin hows, þat þou
 & þi bretheryn pray for me, & answeze for my soule.' þe abbot
 seyde: 'To robbe Petyr, & 3eue it Poule, it were non almesse
 but gret synne. þe good þat þou hast falsly gett of opere men, 20
 to wythholde it fro hem, & to 3eue it to vs, it were dampnacyoun
 to þe, & gret synne to vs. ffor alle oure prayerys, masses, &
 suffragys, & prayerys of preestys, & of alle cristene folk, þe
 schulde nozt saue, 3if þou dyed in þis plyzt, but þou be of full 24
 wyth þat restitucyoun be made to þe ownerys vp-on þi powere.'

and gave all his
 ill-got fortune
 to an abbot, that
 he might make
 restitution, and
 keep the rest to
 his convent.

þe man seyde, 'Abbot, take all my good, & restore for me to þe
 ownerys, for I may nozt abyde þerto, my deth is ny3. & whan
 þou hast ful restoryd, all þe residewe take to þe & to þin hows.' 28
 þe abbot full restoryd his dettys & his wrongys, & dyd for him
 oper almes. þe residew of a gret summe, þe abbot took it to
 hym as þe dedys wyl was. þe deed body was brouzt to þe abbey,
 & his bretheryn seydin þe seruyse for his soule. ffoure feendys 32
 comyn in, & stodyn on þe lefte syde of þe cors. þe Abbot, wyth

When he was
 dead, four fiends
 stood on the left
 side of the bier,

¹ Luke xi. 41.

² MS. in margin: 'Narracio.'

his munkys, for dreed fleddyn away, saaf on munke abode. & iiij. and four angels
 fayre aungelys comyn in, & stodyn on þe ryȝt syde of þe cors. on the right, and
 & on of þe iiij. feendys seyde: 'Oure freend here is deed. they contended
 4 þerfore, we iiij. feendys, saye we oure sawtere for his soule, & I for his soul.
 begynne¹.

"Dixit iniustus vt delinquat in semetipso; non est timor dei
 ante oculos eius."

þis synnere in him-self he sayde²
 8 þat he schulde synne, noȝt euyt apayde.
 Goddys dreed, a-forn his eyȝe syȝt,
 had he neuere, day ne nyȝt.'

12 þe secunde feend³ sayde :

"Quoniam dolose egit in conspectu eius, vt inueniatur
 iniquitas eius ad odium."

He þis hath don treccherously
 16 In þe syȝt of god on hyȝ, |
 þat his wyckydnes is foundyn hate
 to his god, erly & late.'

[Fol. 46 b.]

þe thridde fende seyde :

20 "verba oris eius iniquitas & dolus. noluit intelligere, vt
 bene ageret."

woordys of his mowth were wyckydnesse;
 He dyde neuere weel, to more ne lesse.'

24 þe ferthe feend seyde :

"Iniquitatem meditatus est in cubili suo; astitit omni vie
 non bone, maliciam autem non odiuit."

Euere wyckydnesse he thouȝt,
 28 In his bed whan he was brouȝt.
 Wyckyd waye hatyd he nouȝt,
 Malyce & synne euere he souȝt.'

6 þe firste aungyl seyde to þe feendys: 'ȝe feendys haue sayde

¹ The following dialogue is taken from Ps. xxxv. 2-8, and occurs already
 in Caesarius' original story. In line 20 the MS. has *intelligeret*.

² All the verses are written like prose.

³ MS. in margin: '2. de non, 3, 4.'

þoure sawtere & þoure seruyse for þis synfull soule. & now schul
we seyn oure sawtere for þis synfull man, & I begynne:

"Domine in celo misericordia tua, & veritas tua vsque ad
nubes."

God lord, þi mercy
is in heuen in hyȝ!

þi truthe on erthe goth to þe skye,
to saue synnerys þat wepe hertly.'

þe secunde aungyl sayde:

"Iusticia tua sicut montes dei; iudicia tua abyssus multa."

þi ryȝtfulnes
as goddys hylles [it is]¹,
þe domys of þi goodnes
ben wel depe, wyth-oute les!

þe thridde aungyl seyde:

"homines & iumenta saluabis, domine, quemadmodum
multiplicasti misericordiam tuam, deus."

þou lord, both man & beste
sauyst, and bryngyst to reste.
Euyr þi mercy meste
to man is multiplyed!

þe ferthe aungyl seyde:

"filij autem hominum in tegmine alarum tuarum sperabunt."

þe chylderyn of mannys gettyng
vnder þi weengys, god, wrying,
In hope schul be gyed!

of mannys gettyng þis deed man is;
þowȝ he dede in erthe amys,
vnder wengys of mercy wryed he is,
& curyd wyth goddys grace!

In þis synfull wyȝt
haue ȝe no ryȝt,
þerfore hens slyȝt
ffeendys ȝe pace!

And the soul
was saved.

þe ffeendys wentyn away; þe aungelys boryn þe soule to blys.

¹ Probably the scribe's addition.

perfore, takyth contricyoun & confessioun, and makyth satisfaccyoun, þat ȝe mowe haue suche an ende, to be delyueryd fro feendys wyth aungelys to þe blysse of heuen! Ad quod &c.

4

*Capitulum xxj^m.**De gula.*

A THE oper day, I told ȝou of þe wose of coueytise in ȝoure pyt of ȝoure herte; & now I wyll telle ȝou of þe wose of The 'ooze of GLUTTONY' destroys men, body and soul.
 8 glotonye. Glotonye is þat þe bely louyth, & it wastyth bothe body & soule, & a mannys good. it plesyth myche þe feend, & gretly greuyth god. & we fynden in þe gospel þat oure lord Miracle of the swine (Matt. viii. 28).
 12 Jhesu ȝaf feendys leve to entryn in-to hoggys. & þei wexin wode, & ȝedyn & dreyntyn hem-self in se; In signe þat of hem
 þat are lyche hoggys in glotonye, þe feendys haue powere to dwellyn in hem, & to drenchyn hem in þe se of helle. ffor whan
 a stronge man hath doun an-oper, & holdyth hym be þe throte,
 16 it is hard for hym to rekeuere aȝen. Ryȝt so it is of a man þat þe feend holdyth in þe synne of glotonye in his throte; for þe
 feend sekyth þe throte of man be glotonye, as þe wolf sekyth þe throte of þe scheep. for so he toke Adam & Eue, when þei etyn
 20 of þe appyl. þis synne myspleyth god; for god byddeth þe fastyn, & þi bely seyth 'nay'; god byddeth þe rysen, & go to þe cherch, þi bely seyth he is full, & muste take a reste, for þe
 cherche is non hare, þere men leve it þey may fynde it. And
 24 whan þou rysest, god byddyth þe prayen; þi bely seyth, 'what schal we etyn þis day? where schul we haue ony good mete or good drynke?' god byddeth þe wepyn for þi synnes; þi bely
 seyth, 'I am heuy as leed. I haue ben seke to nyȝt for excesse
 28 of mete & drynke ȝyster euyn. myn heuyd akyd. I schal noȝt ben wel at ese, tyl I haue drunkyn aȝen.' þus makyst þou þi
 bely þi god. þis synne drawyth þe | to tauerne, to dyse pleying, to leccherie, to rybawdie, to slaundre, to reste & ese, and to The glutton makes his stomach his god. [Fol. 47 a.]

There is no sin
in the meat or
drink, but in
immoderate use
of them.
Simile of the
bear.

opere synnes. Glotonye is, whan þou hast a talent, wyth-outyn
temperure & mesure, to mete or drynke. Seynt gregorie, iij.
moralium, seyth þat we mowe etyn & drynken delycacyes, & noȝt
synnen; for þe synne is noȝt in þe mete, ne in þe drynke, but 4
in þe apetyte & in þe talent þerof, whan þi delyzt is out of
mesure þere-in. þe glotoun is lych a bere, in two condyciouns.
On is þis; þe bere hath swiche a talent to summe metys, þat
euer-more he lycketh þer-after, wyth his tunge. so þe glotoun 8
lovyth delycacyes, þat alwey his tunge delyteth to spekyn þer-of.
An-oper cause is, þe bere delyteth myche in hony, and þer-fore
he goth to an heve, to a swarm of been, & lycketh away here
hony þat þei trauayled fore, *secundum bartholomeum de pro- 12*
prietatibus, libro xvij.; so þe glotoun delyteth in delycacyes,
þat he is noȝt aschamyd to devowre & waste þat manye opere
haue sore trauayled fore, *secundum gregorium.*

The five parts
of Gluttony.

þis wose of glotonye is v. fote brede, þat is, ouyrtymely, outer- 13
agely, ouyrhastely, ouyrdeyntuouusly, & ouerbesyly. 17

1. Eating and
drinking out of
time, or

þe ferst fote brede of wose in glotonye is to ete or drynke
ouyrtymely, ouyrsone or ouyrlate. It is a foul wose to a man of
age & of wyll þat wyl noȝt abyde þe tyme of etyng; for þat is 20
of lust, of which may come manye synnes. Swyche vse makyth
a man to seye, 'I may noȝt faste, ne do penauns, ne go to cherch,
ne bydde my bedys, for I haue a badde heved.' he seyth sooth, for
his evyll vse hath made hym so. to fastyn tyl evin to getyn 24
werdly goodys, it greuyth þe noȝt; to fastyn to noon for þe blysse
of heuen & for goddys loue, þat mayst þou noȝt do. Ouyrlate
þou etyst & drynkyst tyl mydnyzt, in rere soperys, in ryott &
vanyte, & lyst longe in bedde on morwe. þou mysturnyst þe 28
tyme þat god ordeynyd, for þou makyst day of nyzt, & nyzt of
day, & so þou lesyst þe tyme of bope in vanyte, at þe chesse, at
þe tablys, at þe dyse, in swyche wakynges, in dysplesyng þi god,
in hynderyng þi body & þi soule. 3it þis glotony is noȝt wycke 32
ynow, but to þis glotonye & ryott þou drawyst opere fro here
goodnesse.

2. out of
measure;

þe secunde fote brede of wose in þis glotonye is, whan þou
etyst or drynkest outragously, wyth-outyn mesure, & so þou 36

hynderyst pi-self of pi bodyly hele, & hastyst pi-self to pi deth,
 er pi tyme come. pou pat lyvest þus after pi flesch, pou sleest pi
 soule, for þou makyst pi bely pi god. ȝif þou lyve after pi iolyte,
 4 & loue vanyte, & ryott, & foly cumpany, þou kanst kepe no
 mesure. ȝif þou lyve as an ypocrite¹, outhyr þou etyst faste, The fasting of a hypocrite,
 whann men se þe noȝt, to be fayr & fatt; or þou fastyst mych, in
 mennys syȝt, to be lene & pale, to seme gostely; þou art an
 8 ypocrite. ȝif þou faste as an averous man², pi purs byddeth þe the fasting of a niggard,
 faste, pi bely byddeth þe etyn; þus pi two goddys arn contrarie,
 pi bely is large in opere mennys costys, but pi purs is euere-more
 scarce; þou fastyst as a nygard. ȝif þou faste after fysyk³, fasting according to a strict diet,
 12 vsyng þe mesure of ypocrace & galyen, þat is lytel & streyȝt, for
 þat is lechys fysyk; and ȝet schalt þou dye for all þat phisyk.
 but faste þou after honeste! abyde tyl þe tyme of þe day, & take honest fasting.
 þanne mekely & reuerently what god sende, & thanke him
 16 þerof! ȝif þou faste for pi synne, kepe mesure after þou art
 chargyd in penaunce! ȝif þou | faste after pi spiryte, þanne, [Fol. 47 b.]
 in gret delyȝt etyst þou in loue of pi god; & þe holy gost, þanne,
 techyth þe to holde mesure & resoun. but þe feend, wyth his Temptations of the Devil.
 20 wyles, holdyth þe be þe throte, in begylyng þe wyth gode wynes,
 drynkes, & delycouse metys, & byddyth þe etyn & drynken as
 othere don, & seyth to þe, 'kepe þou felaweschip! wytt þou
 þat men holdyn þe a nygard, & seyn þou darst noȝt etyn ne
 24 drynken ynow.' or ellys þe fend sayth to þe, 'þou muste kepyn
 þin hele; for þou myȝt so spare pi purse, þat þou myȝt forfare
 pi-self.' þe fend seyth to þe, 'take, kepe, what good þou hast
 do, & mayst do, & þat is better þan to spare mete & drynk.' or
 28 þe feend seyth to þe, 'þou etyst noȝt only for lust of pi body,
 but to laste in goddys seruyse, & to kepe thy strengthe to

¹ MS. in margin; 'ypocrita quod (?) nota.'

² The preceding passage is corrupted in MS., it runs thus: ȝif þou lyve as an ypocrite outhyr þou etyst faste to be fayr & fatt or þou fastyst mych to be lene & pale to seme gostly þou art an ypocrite ȝif þou faste as an averous þou etyst faste, whann men se þe noȝt to seme fayr & fatt þou etyst lytel in mennys syȝt to seme gostly þou art an ypocrite ȝif þou faste as an averous man, etc.

³ MS. in margin: 'de ieunio nota & abstinencia.'

goddys worschepe.' þus, þe feend holdyth men be þe throte, in steryng hem to glotonye be swiche colourys & wyles.

3. Eating greedily.

þe thridde fote brede of wose in glotonye is, whan þou etyst **¶** ouer-hastely, as it were an hownd. It is no synne to haue 4 myche good, but it is gret synne to louyn it ouer-myche. so it is no synne to etyn good mete, but it is synne to etyn it ouer-gredyly; for mete is good to man, be it neuere so delycate, so mesure be kepte, & þe sause þerto be dred of god, þat gredynes 8 be left; & in fylling of þe mete, þat þe mynde be in þe swetnes of god, þat fedyth þe soule, & fylleth þe herte. þerfore, men of relygioun haue a lessoun red at mete to fede þe soule wyth gostly fode. 12

4. Eating dainty and costly things.

þe iiij. fote brede of wose in þis glotony is for to ete ouyr-deynte metys, for þei schal do more cost at a mele þan xl. men myzte lyve by. swiche synnen in manye manerys, þat is, in gret outrage of expensys, in vsyng of mete in ouyr-gret lust, in 16 veyn-glorye, nozt only in lyberoushede but for pompe, to make manye messys.

5. Daintiness in the choice of dishes.

þe v. fote brede wose is¹ coryouste; to seke what mete lyketh hem most. þei delyzte in þe lust of þe flesch. þei synnen in 20 besynes of getyng þe mete, & after in delyzte of vsyng þat mete, & after in veynglorye in rehersyng how þei are fed, how manye dyuerse metys þei etyn, how coryously it were dyzt, & how iche com after oper. And ȝit muste þei tellyn tryfellys, & talys, & 24 iapys, to letyn here mete synkyn. þanne, at þe laste, þe stomak seyth to þe throte, 'þou hast fylled me so full, þat I am in poynt to breste.' þanne seyth þe lykerous throte to þe stomak, 'þowȝ þou breste, I schal asayen of an-oper mess.' þanne 28 comyth veynglorye after, to reporte how þei were seruyd in mete & drynke. þis veynglorye, wyth his v. fote brede wose, makyth þe to synken in so depe in glotonye, tyl þou brakyst out, or tyl þin herte is al sett in delycacyes, þat þou hast no ioie 32 but when þou art delycatly seruyd, & whan þou mayst spekyn of swich welfare, and stodyng at o meel how þou mayst fare wele at þe next meel; & in brekyng þi fastyng dayes bodyn of

The consequences of daintiness.

¹ MS. in coueytise crossed.

holy cherche. or enioyned in penauns, or avowyd; or in etyng &
 drynkyng offere on þe day & more at þe meel þan þe nedyth;
 or etyst wyttyngly mete þat is stolyng; or a-fore mete & after,
 4 noȝt thankyng þi god; or for glotonye þou art dystemperyd in
 þi | stomak, in þi syȝt, in þi tunge, in þi spech, in þi wyttes, in [Fol. 48 a.]
 þi lymes, in iangelyng, in bostyng, in proferyng to werkyn
 maystryes, in spekyng azens resoun, in drunkechip, in vsyng
 8 tauernys, in stiryng opere þerto, in wastyng vitayles þat manye
 poore myȝte lyve by. for glotony þou sweryst, leyst, cryest,
 chydest, dyspysist, cursyst. Crisostomus seyth, & recitatur in
 canone de consecracione distincio v. 'Nichil enim¹,' þat surfet of
 12 mete & of drynk wastyth & corruptyth þe body, & ponyschith <sup>Surfeit of meat
and drink de-
stroys the body,</sup>
 wyth long sykenes, & after bryngeth þi body to a foul deth.
 Poule, Ad roman. 12², seyth, As in þe day go we honestly, noȝt
 16 in glotony & in drunkechip³. Innocencius, in libello de miseria
 condicionis humane, he seyth, mesure & temperure is so dyspysed,
 & excesse & superfluite is so desyred in dyuerse metys & drynkes,
 & in dyuerse causes, þat delyȝte kan no manere, & gredynes
 excedyth mesure; wherthruȝ þe stomak is troublid, syke, &
 20 agreuyd, þe wytt is dullyd & apeyred, þe vnderstondyng is <sup>and impairs the
mind.</sup>
 oppressed. here-of comyth non helthe, but sykenes & deth.
 þerfore, he seyth, þe sentens of þe wyse man, be þou noȝt to
 lusty & to gredy in þin etyng, ne falle þou noȝt on iche delycasye
 24 out of mesure, for in manye metys & dyuerse drynkes is gret
 syknes, & manye for glotonye haue peryssched & deyd. hinc
 ille Ecc. xxiiij.⁴, be glotonye deth entryd in-to all mankynde. It <sup>Gluttony the
gate of sine.</sup>
 is gate⁵ of synnes, be þe whiche alle opere synnes entryn in-to
 28 man. þis gate of glotonye speryd Adam out of paradys, & opere
 also þat vsyn þat synne. Glotonye is figured Prouer. xxx.⁶
 þere it is wretyn þat a waterleche or a tyke, þat is soukyng <sup>Simile of the
horseleech or
tick.</sup>
 blood, it hath ij. dowterys þat sayn 'bryng, bryng!' þe sowkere
 32 is þi bely. his two dowterys glotonye & drunkechippe. glo-
 tonye crieth euere after exces of mete, drunkechip, euere cryeth

¹ c. 28. Dist. 5 de consecratione [C. J. C. I. 1419].² Rom. xiii. 13.³ MS. in margin: 'nota bene de gula.'⁴ Ecclesiasticus xxiii. 6.⁵ MS. in margin: 'gula quasi janua peccatorum.'⁶ Prov. xxx. 15.

after exces of drink. and a waterleche or a tyke hath neuere ynow, tyl it brestyth; so pi bely hath neuere ynow but euere cryeth, 'geve me more,' tyl it endyth wyth deth.

Four manners
of death for a
glutton.

glotonye sleyth glotouns in iiij. manere of deth: In deth of **E** kynde, in deth of synne, in deth of euyll name, & in deth of 5 helle. *Prouer. xxij.*¹ 'Propter crapulam multi perierunt & obierunt.' perfore, castyth out pis wose fro pe pytt of *zoure*

Appetite caused
by hunger is no
sin.

body! 3if pin appetyte be in mesure as nede of hungryr com- 8 pellyth pe & no more, panne is pin apetyzt no synne, ne pi delyzt folwyng in pin etyng, 3if it be moderate. 3if pin appetyte,

Taking delight
in one's food is
venial sin.
Breaking a
bidden fast,

nedefull to mete, haue an appetyzt of delyzt & of lust in pe mete, panne it is venyal synne. 3if pou breke a bodyn fast of holy 12 cherch, but 3if it be in nede, or but pe lawe 3euyth leue, it is dedly synne. whan seculere or relygyous etyth flesch in tyme forbedyn be holy cherch, wyth-outyn leefull cause, it is dedly

and habitual
delight in deli-
cacies are deadly
sins.

synne. 3if pin appetyte of etyng be wyth lykyng & lust, & wyth 16 ouyrdone effect to pat ende for to cleue to delyzt of mete, pane is it dedly synne. 3if pou haue suche a consuetude pat makyth all pi lyif be put in swiche delyces, it is dedly synne. 3if pou

Drinking more
than is needful
is venial sin,
but drinking
immoderately is
deadly sin.

drynke more or oftere pan pe nedyth, it is venyal synne². 20 whanne pou drynkest out of mesure, vnordynatly, more pan dyscrecyoun of resoun wyll, so pat pi mynde is effreynyd in lykyng, pat pi lykyng is more to pe drynk for pe tyme pan to god, panne is it dedly synne. And also, whanne pou hast longe 24

Intoxicating
one's self or
others is deadly
sin.

[Fol. 48 b.]

in vse to be drunken, or whanne pou byddest, or styrrest, or doost an-oþer to drynkyn for entent to makyn hym drunkyn, pat pou myzt dulle his | wytt, his mynde, his resoun, for to dysceyvin him, it is dedly synne. 'quia peius est auferre proximo 28 vsum rationis quam bonum temporale,' *secundum doctorem*. It is more synne to take fro pi neyhbourne his resoun pan his temperal good.

¹ The quotation is from Ecclesiasticus xii. 2.

² MS. in margin: 'Gula que est mortale peccatum & que veniale.' The gloss has been injured by the binder, and restored by a later hand.

[*The Peasant asked to the King's Bridal.*]

¶ libro de dono timoris¹. A plowman was bedyn to a kynges A peasant was asked to the king's wedding.
 brydale, wyth opere. be þe weye thedyrward, he hadde thrust.
 4 he fonde stynkyng & trubly watyr, & be-gan to drynke þer-of. But he drank foul water on his way,
 his felawys prayed hym to abyde awhyle, and at þe brydale he
 schulde drynke good wyn ynow. he wolde noȝt abyde but
 fylled his bely of þat stynkyng watyr, in so myche þat euere-
 8 more he brast out horryble stynch. whanne he com to þe and when he arrived, he was shut out because he stank.
 brydale his felawys were letin in, & he, for his stynche, was
 schett out.

Ryȝt so, alle men are bedyn in þe gospeil to come to þe kynges
 12 brydale of heuene, þat is, to his blysse. but glotouns & drunke- Gluttons and drunkards
 lewe thrusten in þe weye of here levying here, & drynke so
 myche stynkyng watyr of delyces, in exces of glotonye & drunke-
 schipp; þanne, whane opere schal entre þe blysse of heuene for
 16 swetnes of here abstynens, þanne schal þo glotouns for here
 stench of drunkschipp be speryd out for euere. þerfore, castyȝth shall be excluded from Heaven.
 out of þoure pytt of þoure body þis wose of glotonye, þat be
 swetnesse of abstynens ȝe mowe entre þe kyngdam of heuene!
 20 Ad quod &c.

*Capitulum xxij^m.**De Gula.*

¶ **T**HE oper day, I told ȝou of þe wose of glotony in fyve fote Growth of gluttony.
 24 of brede, now schal I telle ȝou where þis wose of glotonye
 begynneth & waxit. At þe tauerne often þe glotonye be- The tavern
 gynneth. for þe tauerne is welle of glotonye, for it may be
 clepyd þe develys scolehouſ & þe deuelys chapel, for þere his is the Devil's school and chapel,
 28 dyscyples stodyen² & syngyn, bothe day & nyȝt, & þere þe deuyl
 doth meraclys to his seruautys. God, in his chapel of holy
 cherche, makyȝth blynde men to se, crokyd to go, dombe to

¹ MS. in margin: 'Narracio.'² MS. in margin: 'Gula discipuli scola est diaboli.'

speke, deefe to here, & to haue alle here ryzte wyttes; but
 where he shows his miracles be feend, in his chapel of þe tauerne, schewyth his myraclys.
 he takyth away mannys feet, þat he may noȝt go, & his tunge,
 þat he may noȝt speke, alle his wyttes & his bodyly strengthe. 4
 þise myracles doth þe feend in þe tauerne.

and his lessons. Now here ȝe what lessoun he techyth his clerkys in þe scole
 of þe tauerne. he techyth hem glotonye, leccherye, for-sweryng,
 slaundryng, bakbytyng, to scorne, to chyde, to dyspyse, to 8
 reneye god, to stele, to robbe, to fyȝte, to sle, & manye opere
 swiche synnes. And þus he heldyth hem be þe throte of glotonye
 in þe scolehouſe of his tauerne. he techyth his dyscyples to
 mysgouerne here tungys. 12

By the fig-tree (Matt. xxi. 19) is understood an evil tongue. be þe tre þat crist waryed, whanne he fonde pere-on but
 levys, is vnderstonde euyl tunge. for be levis is vnderstonde
 euyl woordys, and as it is euyl to telle þe levys on a tre, so
 it is euyl to telle þe synnes of an euyl tunge. out of þis 16
 tre, þat is, euyl tunge, springen braunches, þat is, x. synnes¹,
 as ydeyl speche, veyn avauntyng, losengerye, bakbytyng, lying,
 sweryng, stryvyng, grucchyng, frowardnes, slaundre.

1. Idle talk, þe firste braunches² v. I schal tellyn now. þe first braunche 20
 is ydel speche³, as iangelerys. for þis synne þei lesyn þe godys
 þat þei myȝte, or schulde, do. also þei lese þe tresour of þe
 [Fol. 49 a.] herte, & fyllen it wyth vanytes. | in þis speche men may synnen
 its manners. in v. maners. þe first is outrage in here woordys, as a clapp of 24
 a melle, þat neuere wyll be styll. þe secunde is veyn woordys,
 male-apert, in iangeling, in tellyng of thynges, & often þei are
 false & lyerys. þe iij. manere, summe vsyn veyn woordys in
 sotyl speche to plesyn þe hererys, to makyn hem lawgh. þe 28
 iiij. manere, summe vsyn veyne woordys in lesynges & bourdys.
 þe v. manere, summe vsen veyn speche in scorning of gode
 men þat don wel, for þei wolde drawyn hem fro þat vse of
 goodnes. for he þat thruȝ his tunge sleyth a man, or drawyth 32
 hym fro good to euyl, hath no more thank of god þan a kyng

¹ MS. in margin : 'nota io.'

² MS. goes on : 'is ydel speche as iangelerys,' afterwards crossed.

³ MS. in margin : 'vaniloquencia.'

wold kun a man þat had sleyn his sone, & born away his tresour.

- ¶ þe secunde braunche of þe euyll tunge is avauntyng¹. for ² Boasting
 4 he þat avauntyth him is a theef to god, for he takyth away þe
 worschip þat schulde falle to god. & on pis braunche hange
 v. levis, þat is, v. manere avauntyng. oon is of þing þat hath
 ben, anoper is of thyng þat is now, þe iiij. of thyng þat schal
 8 be, þe ferthe is couert, þe fyfte is sotylte. þe ferst leef is
 avauntyng of thyng þat hath be don; as þei þat reherse þat of actions,
 þei haue don, to be holdyn dowty, & þat men schulde knowe
 it, to haue a gret name. Anoper is avauntyng of godys þat of wealth and
 12 þei haue, as rycches, & nobylte of kyn, or of frendys, or of nobility,
 strengthe, & þei fare as þe cuccuke, þat syngyth but of him-self.
 þe iiij. is bostyng of thyng þat may noȝt be ȝit; as þei þat seyn of purposes.
 þei schal makyn pis & þat, as castellys or cherche, howse
 16 or suche an-oper werk. þe iiij. is couert bostyng; as þei þat
 couertly doth, & dare noȝt for schame preysin hem-self, but all Contempt for
 þat oper doth þei² dyspyse & lakke, as þowȝ þei cowthe do the actions of
 myȝt bettere þan þei. þe v. is sotyl bostyng, þat is, of hem þat False modesty.
 20 woldyn men preysed hem, & helde hem gode men, & dare noȝt
 boste opynly, for men schulde holde hem gode & meke. Alas!
 alas! seyth seynt bernard; pis is a dulefuill bostyng, for þei
 makyn hem-self deuelys þat woldyn be holdyn aunȝelys. but
 24 ȝif on seyde to hem þei myȝt no werse be þan þei are, þei
 wolde be ryȝt angry.

- ¶ þe iiij. braunche is losengerye, & þei þat hauntyn it arn þe ³ Flattery,
 deuelys norsys, for þei norsche men to lyg longe in here synne,
 28 & wyth here flateriung, þei make men to go boldely to helle
 ward. for as men þat wyll takyn a bere anynten his waye compared to
 wyth hony, to makyn hym to fallyn in a pytt, so pise losengerys, trapping a bear.
 wyth flateriung, ledyn a man be veyn-glorye in-to þe pytt of
 32 helle. pis synne of þe tunge is departyd in-to v. partys³. þe
 ferst part is þe synne of flatererys. ȝif a man haue don wel, or Praising a man
 sayd wel, þei telle it him, to don hym haue veyn-glorye; but þei for his good
 actions.

¹ MS. in margin: '2. jactancia.'

² MS. þe.

³ MS. in margin: 'peccatum lingue diuiditur in quinque partes.'

- False praise.** wyl nozt tellyn hym his foly. þe ij. part is of hem þat glose wyth lesyngys. for 3if a man do lytel good, þei wyll, wyth lesynges, make it myche more, & pise, in holy wrytt, are clepyd false wytnessys. þe iij. is thruȝ slye woordys & fayre to make 4 a man wene þat he hath vertu & grace in hymself, whan he hath non. & þerfore, in holy writt, þei are clepyd charmers,
- [Fol. 49 b.] for þei | charme a man so wyth slye woordys, þat he levyth bettere here talys þan him-self, & trowyth bettere þat he 8 heryth þan þat he seeth. þe iiij. part is of hem þat seyn, 'Syre, 3e seyn sooth,' or ellys, '3e do wel,' be it neuere so euyl, & prayse & turne to gode all þat a man seyth, be it good or euyl, & seyn it is good, to folowyn his wyll. þerfore, in holy 12 wrytt þei are clepyd Eccho. Eccho is a voys þat reboundyth aȝen, whan a man spekyth aȝen a wode, or aȝen an hyll, & soundyth þe same woord þat he seyth, be it good or euyl.
- Concealing another's sins.** þe v. part is of hem þat couere þe synnes of hem þat þei 16 wyl flater, and þerfore þei are lykenyd to a foxis tayl, & are clepyd tayles in holy wrytt, for þei kouere þe synnes of ryche men for loue or drede, as a tayl koueryth þe foul ende of a beeste. losengers, in þe book of kynde, are lykenyd to 20 a mermayden of þe se. it hath a body as a womman, & a tayl as a fysch, & clawys as an eryl. and sche syngeth so merye in þe se, þat sche makyth þe schipman to slepe, and þanne sche drenchith hym. ryȝt so, losengers makyn men to 24 slepyn in here synne, tyl þei deye þerin.
- 4. Backbiting. Simile of the adder.** þe iiij. braunche is bachytyng. A bachytere, in þe book of 28 kynde, is þe feendys scolere, & he is lykenyd to an eddere. ffor salomon¹ seyth, as þe eddere þei byte & sle iij. at oo strook, 28 þat is, þe bachytere, þe herere, & him þat he bachyteth. On þis braunche hange v. levys². þe ferst leef is whan þe bachytere contryuyth ony wyckydnes or lesyng to brynge opere men in-to blame. þe secunde leef is whan þei heryn euyl of 32 opere, þei telle it forth, & saye more þerto of here owne hevyd. þe iij. leef is whanne þei make a mannys goodnes to be sett

¹ Prov. xxiii. 32.² MS. in margin: 'nota quinque folia detractoris.'

at nouȝt, & so þei etyn him hole. þe iiij. leef is whan þei etyn
 a man nouȝt al hole but pece-mele, and, ȝif þei durste byte more,
 þei wolde. for whan a man wyl preysin an-oþer, þe bachytere
 4 wylt afferme it. he makyth þere a bytt þat menyth euyl, he
 sayth it is sooth, and ȝit, he sayth, þere is a fawte þat me
 forthynkyth, and þus, thurgh a pryve envie, he takyth a bytt.
 þis is þe scorioun, þat fawnyth wyth þe heved, & styngeth
 8 wyth þe tayl. þe v. leef is whan he turnyth it to euyl þat may
 als weel be good as euyl, & þer-fore he is a fals domys-man.

Simile of the
 scorpion.

¶ þe v. braunche of euyl tunge is lying on a trewe man¹ falsely. 5. Lying.
 & as men may falsyn þe popys bulle & þe kynges seel, as he
 12 schal be demyd to deth þat falsyth þe kynges monye or his
 seel, so schal a lyere at domys-day be demyd to deth endeles. The liar shall be
 A lyere faryth as a badde peny amonge gode, & as þe chaffe condemned to
 among þe corn, and crist seyth in þe gospel, þe feend is fadyr endless death.
 16 of lyerys². A lyere is lykenyd to a bryd clepyd gamaltan. þis Simile of the
 bryd lyveth be þe eyre, & hath no-tyng in hym but wynde. he chameleon.
 wyl chaungyn hym to alle colourys þat he seeth. On þis
 braunche, lying, hange iiij. levys. on manere lesyng is bren-
 20 nand, an-oþer plesyng, þe thridde noyand; & iche of þise iiij. is
 synne. ffor seynt Austyn seyth, þouȝ a man do good to an-oþer
 thurȝ lesynges, he noyeth hym-self, wherfore it is brennand.
 but lesynges | of þise iaperys þat bourde wyth lesyngys to [Fol. 50 a.]
 24 make men solace, þei lye plesande. but þei þat lye to noye
 oþere men, & wylling to hynderyn hem, synnen dedly. Out
 of þis branche springen falshede, gyles, & dyspyȝt.

[*Julius and Julian building a Church.*]

¶ Ex³ legenda lumbardica⁴. Julius & iulianus fratres, edifi- Julius and
 29 cantes ecclesiam, omnes transeuntes per locum illum eos de Julian, while
 mandato imperatoris theodosij iuuare tenebantur. Quidam illic building a
 cum curru transituri vnum de socijs suis super currum iacere church, re-
 32 fecerunt, & eum operientes quasi mortuum, cum ad locum quested the help
 edificij peruenissent, inuitati a sanctis, vt eos iuuarent, respon- of the passers-
 by.
 Some men pass-
 ing with a cart
 made a fellow
 lie across, as if
 he were dead.

¹ MS. in margin: 'mendacium.'

² John viii. 44.

³ MS. et.

⁴ MS. in margin: 'Narracio de mendacio.'

So they pleaded derunt se mortuum ducere ad sepeliendum, & ut eos iuvare
that they had to bury their com-
panion. nequibant. Quibus sancti: 'Quare mentimini? Ite, & sicut

But their lie was turned into truth. dicitis, fiat vobis!' Cum pertransissent excitantes socium suum
inuenerunt mortuum. Ecce mendacium, qualiter nocuit!

4

[The Lawyer who lost all his Convent's Cases.]

A successful
lawyer entered
a convent.

But he lost all
his cases,

because he now
felt bound to tell
the truth.

Jacobus de Vitriaco¹. Quidam magnus advocatus ordinem 6
cisternencem intrauit, qui frequenter pro causis abbacie defen-
dendis mittebatur, & semper succumbebat. cui abbas et monachi 8
indignati dixerunt: 'quomodo tu semper in causis nostris suc-
cumbis, qui in seculo existens semper in causis preualebas, in
causis aliorum?' quibus ille respondit: 'cum essem secularis,
semper mentiri non timebam, sed per mendacia & fraudes ad- 12
uersarios superabam; nunc autem, quia non audeo dicere nisi
verum, semper succumbo.' sic promittitur esse in claustro. sic
promittitur, quia aduersa patientes pro veritate in hoc mundo
erunt in claustro celi in futuro; etiam per mendacia preua- 16
lentes in hoc seculo erunt in claustro inferni in futuro, nisi
peniteant.

perfore, levyth þoure lesynges, & spekyth trewth! for trewth
is þe way to heuen blysse. Ad quod &ð.

20

Capitulum xxiiij^m.

De gula et vicijs lingue.

THE oper day, I told þow of þe wose of glotonye, where it 3
begynneth and encresyth, þat is, in þe tauerne. I telde 24
þow þanne þat glotonye makyth þe tunge to spekyn euyl², & out
of euyl¹ tunge springeth x. braunchys. þe v. I telde þou þe oper
day, þe opere v. I schal telle þow now.

More sins of the
tongue.

6. Forswearing, þe vj. braunche of euyl¹ tunge, & þe firste as for þis day, is 28
forsweryng. euyl it is to lye, but werse it is to forswere. on

X

¹ MS. in margin: 'iterum narracio de mendacio.'

² MS. in margin: 'de vicio lingue.'

- pis braunche of forsweryng hange vij. levys. þe ferst is whan
 on sweryth ryzt and gladly. god forbyddeth nozt to sweryn
 trewthe in nede, but he forbyddeth to haue lykyng in sweryng.
- 4 þe ij. leef is to swere lyztly for nouzt; & þat god forbyddeth
 in his comaundmentys. þe iij. leef is whanne men sweryn
 customably at iche woord, & recke neuere how. 3if þei louyd
 god, þei wolde be a-schamyd & a-dred to clepyn god to record
 8 at iche ydel woorde. for god byddeth þe nozt swere but, 3a, 3a;
 nay, nay; saaf in gret nede. þe iiij. leef is whanne men sweryn
 folylly, & þat may be in manye maners, as whan a man sweryth
 ouersone for wretthe, & whanne he hath don, he repentyth hym;
 12 or whan a man sweryth to don a thyng þat may nozt be don,
 wyth-outyn synne; or whan men sweryn in certeyn for a thyng
 þat is in dowte; or whan a man behotyth an-*oper* a thyng þat
 he may nozt perfourme; or whan men swere, be it for ouzt or for
 16 nouzt, be goddys creaturys, as be sunne, or mone, or fyre, or
 faderys soule, or moderys soule, or his hevyd, or his hood, or ony
 swich *oper* oth. for it is agens goddys lawe to drawe ony swich
 creature to wytnesse, but oure lord god only, for þanne he doth
 20 þe honour to hem | þat he schulde do to god. And when a man [Fol. 50 b.]
 sweryn be þe book in þe which goddys woord is wretyn, þei
 swere be god. And 3if þei swere be seyntyng, or be ony relykes
 of hem, þei sweryn be god & be hem also. þe v. leef is when
- 24 men sweryn vyolently, as be god, or be ony of his sayntes, or be
 his soule, his body, his herte, his flesch, his bonys, his peyne, his
 deth, his feet, his nayles, or be ony of his *oper* lymes. þanne
þei rende god iche lyme fro *oper*, and arn werse þan iewys, for
 28 þei rentyn hym but onys, and swiche swererys rendyn him iche
day newe. & þe iewys braken nozt his bonys, but þei brekyn
his bonys, & iche lyme fro *oper*, & levyn non hole. þe vij. leef is
- 32 sweryn be cautelys. but god takyth an othe after þe symple
vnderstandyng, & nozt after wyles & slezytes. when a man
 sweryth, 'so god saue me or helpe me,' 3if he sweryth fals, he
 puttyth fro hym goddys helpe & his kepyng, & all þat he hath
 36 of god. þe vij. leef is when a man, be his owyn wyl, brekyth his

which is of seven
kinds, namely
1. swearing
readily,

2. swearing in
vain,
3. habit of swear-
ing,

4. frivolous
swearing,

5. violent
swearing,

no sense of com-
ad con-

6. perjury,

7. breach of
promise.

- trewthe, for he þat hotyþ thruȝ truthe, & fulfylleth it noȝt, is for-sworn, for truthe vnkept & othe brokyn is all on.
7. Quarrelsomeness þe vij. braunche of euyl tunge, & þe secunde as for þis day, **B** is chyding and stryvyng; for þat plesyth þe feend myche, & no- 4 thyng more, & it dysplesyth most god, as Seynt Austyne seyth, of seven degrees, viz. contradiction, for god louyth most pes¹. þis braunche hath vij. levis: Oon is stryif, an-oþer is chydyng, þe iij. is dysdeyn, þe iiij. is mysseyng, þe v. is repreef, þe vj. is manas, þe vij. is reysing of dyscord; 8 when men lyven in pes, þe feend steryth hem to wretthe, & þenne comyth stryif & dyscord. & as after fyir comyth smoke, so after ire & stryif comyth contek & chydyng. þis begynneth, whanne on wyll mayntene þat he seyth, & þat an-oþer sayth, 'nay,' & 12 dispute, þus þei come to chydyng. after chydyng cometh dysdeyne; as contempt. whanne on pryketh an-oþer wyth vyleyn woordys. for a vyleyn woord is scharpere þan a rasour², & more peryschande þan an allys-poynt. suche men are lyche a beeste of Inde þat is clepyd 16 a portepyn³. þis beeste, whanne he is wroth, he casteth out of his scharpe pynnes spytefully at hym þat he is wroth wyth. (The contemptuous man compared to a porcupine or a wicked dog.) Also þei are lyke a dogge þat berkyth and byteth whom he Beuilement. may. after dysdeyn comyth myssaying & weryng. holy wrytt 20 seyth, who-so weryeth his neyȝboure, is weryed of god, and Poule seyth⁴, þei schal noȝt haue þe kyngdam of god. after myssaying comyth repreuyng, & þat is wyckedere þan weryng; as reproach. whanne a man repreuyth an-oþer of synne þat he hath don, or 24 menace, of pouert, or of pore freendys. after þis repreef comyth manas, þat styreth men to ire, & þanne þei gynne bate, & leue noȝt, tyll raising of discord. on be avengyd. after þis comyth raysing of dyscord, & þat is werst of alle þe opere, for it fordoth þe loue bi-twene freendys, 28 & fordoth pes, & rayseth werre, & swiche folk god hateth.
8. Murmuring. þe viij. braunche of euyl tunge is þe synne of grucchyng⁵. **C** & it are þei þat, whanne þei are wrothe, dare noȝt answer, but momyfl þe deuelys bedys, whedyr þei be greuyd wyth god or 32 [Fol. 51 a.] man. for þis synne god made Dathan & Abyron synkyn to | helle.

¹ MS. in margin: 'pacem plus diligit deus, nota 7.'² Ps. lii. 2.³ MS. in margin: 'exemplum de maligno.'⁴ 1 Cor. vi. 10.⁵ MS. in margin: 'de minacia.'

and for þis synne god sente fyr fro heuen, & brente chore & C & l¹ of his cumpanye in wyldernes. and for þis synne þe iewys lostyn þe land of beheste; whanne oure lord had fed 4 hem xl. wynter in wyldernes, þanne none entryd but calaphe & Josue, and þei were ^MDC., & alle dyed for sorwe. þis braunche hath ij. leuys²: on is grucchyng azens god, an-*oper* is azens man. ffirst azens god, for dyuerse skylles: on, for a man þat 8 hath lost grace, wyl be aboue god, so þat god fulfille noȝt his wyll. he grucchyth, & seyth þat god doth him wrong. as þe holy gost makyth men to seyn in here hertys, 'Deo gracias,' so þe feend makyth his men to synge þe song of helle, þat is, 'allas & 12 welleaway.' þus þei grucche, ȝif god sende hem angyr of herte, or sykenes, or pouerte, or outeage wedyr, or fayling of frute, or dere ȝerys, or ȝif god sende a man werdly good, & take fro an-*oper* his good. þanne þei seyn þat god is noȝt ryȝtwyse, & 16 blamyn hym for his dede. þus þei grucche azens god, for he doth azens here wyll & here lust. Also þei grucche azens man³, as seruau^{nt}s azens here mayster or maystresse, or as chyldere azens fadyr or modyr, or as pore men azens ryche, or as bonde- 20 men azens here lordys, or as lay-men azens preestys, or as frere, munke, or chanoun, azens here abbot or priour. In alle þise statys þe synne of grucchyng is vsed, ȝif þei be bodyn to do þat hem luste noȝt.

¶ þe ix. braunche of euyl tunge is frowardnesse. grucchyng is, 9. Frowardness 25 euyl, frowardnesse is werse. frowardnes comyth fro þe herte, but þe tunge schewyth it out thugh ouer-thwerte woordys. for he þat is froward folwyth neyþer skyl ne resoun, but he wolde 28 all thing were don at his wyll. he wolde men plesyd him, but he wyll plesse no man. Salomon⁴ seyth, suche a man may noȝt fayle of euyl endyng. as grucchyng is azens god & man, ryȝt so, suche harde hertys arn froward to god & man. þis braunche 32 hath iiij. leuys. þe firste is when þe herte is sturdy, & froward, & euyl-wylly, & wyl noȝt bowe to goddys counseyl. an-*oper*

Example of
Dathan and
Abiram.

Murmuring
against God.

Murmuring
against man.

in despising
God's counsel

¹ The number is two hundred and fifty in Num. xvi. 35.

² MS. in margin: 'nota duo. i. Minacio contra deum.'

³ MS. in margin: 'Menacio contra homines.'

⁴ Prov. xvii. 20.

and his com-
mandments, in
rebell against
chastisement
and reasonable
reprimand.

leef is whan þei wante wyȝ to fulfyllen þe comaundmentys of god. þe iij. leef is whan þei wyl noȝt mekely suffere chastysing, as þei are worthy. þe iiij. is whan þei forsake resoun, and wyl noȝt leryn mekely þat here freendys techyn hem, or take it at dyspyȝt, & wyȝ noȝt do þere-after, but rather þe contrarie. also þei are rebell to goddys counseyl. ȝif men teche hem soulehele, þei scornyn hem. also þei are froward to kepe goddys comaundmentys, and ȝif a man repreue hem of here foly, anon þei excusyn it, wyȝ lewyd skylles, & mayntene here owyn foly; & þe more þey excusyn him þe more þei encresyn here synne. And ȝif god¹ wyl chastyse hem anon, þei wyȝ seyn, 'lord god, what haue I don, þat I am þus greuyd for nouȝt?' & þus, þat schulde be medycyne, þei turne to venyme. Also, þere arn summe þat wyl noȝt lerne for² techyng, but fallyn in erreure, in heresy, in lollardrye, & mayntene here owne opynyouns.

16

10. Blasphemy. þe x. braunche is slandryng of god & of his seyntyȝ, or to speke aȝens þe sacramentys of holy cherk; as charmeris, or wytches, or swererys, þat wyȝ othys dyspyssen goddys body. þei faryn as a wood hound þat knowyȝ noȝt his mayster, but byteth hym. god seyȝ in þe gospel³, he þat synneth aȝens þe holy | god in slaundryng his god, it schal noȝt be forȝouyn him in þis world ne in þe oper; þat is for to seyne, vnethe it schal be forȝeuyȝ hym, for vnethe ony swiche slaunderere of god or of his sayntes in cursed othys begynneth ony tyme to repentyn hym, ne to cese of his sweryng & of his blasphemye. but ȝet þere is no synne but god wyl forȝeuyȝ it, ȝif man repente him þer-of, & amende him.

28

The ooze of
gluttony is the
fostering ground
of the tree of
evil tongue;

ffrendys! here-beforn I haue told ȝou of glotonye & drunke-schipp, þe whiche is þe synne of þe throte. & out of þis glotonye, þat is a wose moyst & wete, springeth out at þe mowth ofte, in þe feendys scolehowys of þe tauerne, a tre, þat is, euyȝ tunge. þis wose, I tolde ȝou here before, is v. fote brede, þat is for to sayne, it is in v. manerys. þe tre euyȝ tunge, þat springeth out of þe wose of glotony, hath x. braunchys, þat is,

¹ Added in margin.² To mean fro.³ Matt. xii. 32.

x. spyces, & iche of þo spyces hath manye levis, þat is, many circumstauncys.

Medecyne here-of is, ferst to caste out þe wose of glotonye & cast out the ooze, and the tree will wither!
 4 of drunkeschypþ, þat þe tre of euyl tunge, wyth alle his braun-
 chys & wyth alle his levys, may drye & welke.

[*The Vision of the Pilgrim who spent his Cloak for Drink.*]

¶ Cesarius tellyth¹ þat a pylgrym ȝaf his slaveyn for to drynke A pilgrim sold his cloak for wine, and became dead drunk.
 8 myȝty wyne ynow. he dranke so myche, þat he was drunke, &
 hadde no mynde ne resoun, but ferde as a deed man. þat same
 nyȝt, his spyrite was rauyssched, & led to placys of horryble In a vision, he saw the Prince of Hell condemning an abbot to fearful tortures.
 peynys. þere he seyȝ þe prynce of helle sytten on a pyt-syde,
 12 wryed wyth a lyde of tre². þere was brouȝt forth a-forn hym
 an Abbot of corbeye, whom þat prince of deuelys wolcomyd
 derely, & ȝaf hym drynken of a fyren cuppe brynnyng drynk
 wyth brymston, tyl it braste out of his eyen, nose, & erys.
 16 þanne þat feend onkeueryd þat pytt, & kyst þat abbot in-to
 þat pytt of helle for his glotonye, drunkeschip, & for exces
 of delycacyes. þe pylgrym, in syȝt of aȝ pis, was sore aferd.
 þanne cried þat feend lowde, & seyde, 'brynge hedyr þat Then the pilgrim was called up, and implored the help of his angel.
 20 pylgrym þat spendyd ȝister evyn his slaueyn at þe wyn!',
 þanne cryed þe pilgryme to his good aungyl to helpyn hym,
 & sayde he wolde neuere do so more, so his aungyl wolde
 delyueryn hym fro þe feend. þat hours, þe spyrite of þat When he awoke,
 24 pylgrym turnyd aȝen to hym-self, & he awooke, & coñd hom to
 his cuntre, & fonde & knewe þat þe Abbot, his neȝbour, dyed he was informed that the abbot had died the night before.
 suche an hours as þe pilgrym seyȝ hym be put in-to þat pyt
 of helle.

28 [The Soul of a Glutton swallowed by a Fiend.]

¶ Seynt gregorie tellyth: a man þat hyȝt Theodorus, in A gluttonous man
 glotonye, euere more pamperyd his bely in exces of mete & of

¹ MS. in margin: 'narracio bona de gula.'

² The Latin original (Cæsarii Heisterbacensis . . . Dialogus Miraculorum, ed. T. Strange, vol. ii. p. 349) has: puteum igneo operculo tectum; the MS. from which our story was translated, probably had *ligneo*.

came to die.

The Devil put
his mouth into
the glutton's,
and swallowed
his soul.

drynk. euyn & morwe, dayes & nyztes, halydayes & sonedayes,
a-forn hye masse & after, & in tyme of masse, he delyzted gretly
in delycacyes. At þe laste, to hym com̄ sykenes of deth, & he
cryed, & seyde: 'þe feend in lyknes of a dragoun byndyth me 4
hand & foot. lo! now he puttyth his mowth in-to my mowth,
& swollowyth in my soule for my glotonye.' In pise woordys
he dyed.

wherfore beeth ware of þis wose of glotonye, & castyth 8
it out!

Capitulum xxiiiij^m.

De Luxuria.

The ooze of
LECHERY;

[Fol. 52 a.]

its parts are:
lecherous
thoughts,

lecherous words
and manners,

lecherous
actions.

THE vij. part of wose in 3oure pytt of lustys is lecherye, 3
which I wyl telle 3ou þis day. lechery is an vnleeful 13
lust þat comyth of freelte of þe flesch, & defoulyth bothe þe
body & þe soule. þis wose of [lechery] is iij. fadome brode.

þe firste fadom̄ is lecherous thowztyz in herte¹, & delyzting 16
þer-in, or in wyl & desyre to perfourme þat lecherous thouzt,
& duryng in þat thowzt. sap. j.² Swiche wyckede thouztes
departyn þi soule fro god. & Mat. v.³ who-so se a womman
to lye by here, þanne he doth lecherye in his herte. 20

þe secunde fadome of þis wose is lecherouse woordys, lec-
cherous manerys & condyciouns, as in syzt of þin eyze. 'Im-
pudici cordis impudicus oculus est nuncius.' þe lecherous
eyze is þe signe of an vnclene herte. Also lecherouse woordys, 24
and in groping, felyng, in syngyng lecherous songys, in
daunsyng, in wowyng, in delyzt of lecherous songys, in
feynyng þe seke for loue, in lecherous aray to styren opere
to þi lust. 28

þe iij. fadome is dede of lecherye, whanne þou perfourmyst
it in dede, or art a bawde, & helpyst opere to þe dede of
lecherye, or howsyst hem, or counfortyst hem in here synne,
or mayntenyst or stirrest oper þer-to by charmys, wicche-craft, 32

¹ MS. in margin: 'in corde.'

² Sap. i. 3.

³ Matt. v. 28.

or sorcerye, 3if þou be feble, and may noȝt do it; in bostyng
 and auauntyng of þi leccherye, in makyng þe strong to leccherye
 wyth metys, drynkes, & medycynes, in makyng þe gay in aray,
 4 & fayr heer, & glew in face, more þan kynde of þi-self askyth,
 & all for to be plesaunt to opere more þan to þi wyif & hus-
 bonde, to styrren hem to þi lust. as a fysschere dysseyuyth þe
 fyssches, wyth bayte on þe hook, ryȝt so, þe feend dysseyueth
 8 a man to leccherye, ferst in thouȝt & wyll, & after in beholdyng,
 sythen thruȝ speche, & after thruȝ handelyng & cussyng, & after
 to leccherous dede. 'Auerte oculos tuos, ne videant vani-
 tatem !' Turne away þin eyne, þat þei beholde noȝt vanyte,
 12 seyth þe prophete,

As the fisher
allures fishes
with a bait, so
the Devil
seduces men to
lechery.

þe ferste fadome brede of þis wose of leccherye, þat is, lec-
 cherie in herte ², & þat is iiij. fote depe. On is thouȝt, an-oper
 is delyȝt, þe iij. is consentyng of wyll, þe iiij. is brennyng desyre
 16 to a leccherous dede. þe ferst fote depthe of wose is folȝ thouȝt, thought,
 & þat is but venyaill synne. & of þat thouȝt comyth þe secunde
 fote depthe, þat is, delyȝte, & 3if þat delyȝte laste longe, it is delight,
 dedly synne. þe iij. fote depthe is whan wyll consentyth to consent of will,
 20 leccherye, & þat consentyng is dedly synne. þe iiij. fote depthe
 is a brennyng desyre to leccherous dede; but, þof þat desyre be burning desire.
 noȝt fulfyllid in dede, it is dedly synne. Men may synnen ofte
 in syȝt of wommen; as nyce wommen þat dyȝten hem qweyntly
 24 to make men to mys-vsyn here syȝt on hem, and 3it þei wenyn
 þei synnen nouȝt, for þei consentyn noȝt to hem. but þei synne
 greuously, for þei are cause þat þe soulȝs of manye men are
 lost. 3if þe womman in here entent doth so in here aray, þat
 28 men þat beholdyn here hadde desyre to don folȝ wyth here,
 þanne sche is cause of here synne.

30 þe leccherous man or womman is lyche a swyn, þat louth to
 be in foul wose; so þe leccherous louth to be in dyshonest
 32 cumpanye, in wose of leccherye. It is rehersyd in þe book of
 prouerbyȝ of phylosopherys þat a leccherous persone seyde
 a phylsophre, Pythagoras, þat it was more solace to hym to
 according to a
 saying of Pytha-
 goras.

¹ Ps. cxviii. 37 (Vulg. *meos*).

² MS. in margin: '*luxuria in corde*.'

be conuersaunt wyth foly wommen þan wyth clerkys & wyth
 phylosophers. þe philisophre sayde to him agen, 'þer-of haue
 [Fol. 52 b.] I no mervayle. for an hog or a sowe hath | leuere walewyn
 him in a foul wose þan in a clene ryvere; so þe lecchoure hath 4
 leuere mellen hym wyth leccherous wommen in wose of leccherye
 þan wyth grete clerkys in þe clene ryvere of holy wrytt.'

The degrees of
 lechery in the
 deed are the
 following:

1. between un-
 married persons,

2. of unmarried
 men with pros-
 titutes,

3. of unmarried
 men and widows,

4. of unmarried
 men and
 maidens,

5. adultery

involving two
 sins, viz.
 faithlessness
 and violation of
 a sacrament.

But leccherie in dede, þat is iij. fadome of brede of þis wose
 of leccherye, is xiiij. fote depthe¹. þe firste fote depthe is 8
 between syngle man & syngle womman², þat are noȝt bounde
 be þe lawe to þe bonde of maryage, ne to ordre, ne to relygioun.
 þis is þe ferste dedly fote of leccherye in þis wose of lust, & þis
 is dedly synne. þe ij. fote depthe of þis wose is betwen syngle 12
 man & comoun womman³, þat leuyth by here body, & þis is more
 perylous þan þe oper. for it happeth ofte tymes þat þei be
 wyves or wommen of relygioun, or takyn bothe brother or
 cosyns. þerfore, þis fote of wose is deppere þan þe oper before. 16
 þe iij. fote depthe of þis wose in dede of leccherye is betweñ
 syngle [man] and wydewe⁴, þat is vowyd chast, & þis is more
 depe in synne & more grevows. þe iiij. fote depthe of þis wose
 in dede of leccherye is bytween syngle man & mayden⁵; for to 20
 þe state of maydenhod clene folowyth most mede, ȝif it be kept,
 and þe more is þe synne to him or to here þat brekyth it.

þe v. fote depthe of þis wose in dede of leccherye is betwen
 a syngle man & a wyif⁶; and þat is avowterye, and þis is greuouse 24
 in two wyse. Oon is in brekyng fayth of maryage, þat þe ton
 schulde kepe to þat oper. An-oper is sacrilege, þat is, brekyng
 of þe sacrament of holy cherche; & thurȝ þis synne fallyn many
 peryles, as false eyrys, false maryagys, manslauȝter & manye 28
 opere. and ofte it is double avowtrye, as weddyd man &
 weddyd womman, & þat is more grevouse. God knytt þis

¹ MS. in margin: '*luxuria in opere, nota tria, nota xiiij.*'

² MS. in margin: '*1. luxuria inter singulos homines et mulieres.*'

³ MS. in margin: '*2. single men & comoun wymmen.*'

⁴ MS. in margin: '*3. betwen syngle men & wydewe.*'

⁵ MS. in margin: '*4. betwen syngle man & mayden.*'

⁶ MS. in margin: '*5. betwene a syngle man & a wyife est (!) adulterio
 intra . . . (?)*'

knot of matrimonye in Adam & Eue, whanne he made of
 Adames rybbe Eue to ben his wyif. perfore, ware þe þat
 brekyst þat knott of maryage, þat god knytteth. 'Quod deus
 4 coniunxit homo non separet¹.' þat god knytteth man may
 noȝt departe ne brekyn, wyth-oute grevous synne. *distincio*
 lvj. 'diulgatum est²;' how boniface þe pope & martyr wrote to
 þe kyng of Ingelonde³, & sayde þus: It is publyssched to vs in
 8 ffrance, be maner of prophecye, þat ȝif englyschmen brekyn
 þe knott of matrimonye, & folowyn avowtrye & spousebreche,
 of hem schal springe in tyme comyng a wycked seed. þat
 seed schal ben here chylderyn, falsely begetyn in avowtrye as
 12 bastardes & false eyres; þe whiche schul multiplye so fer-forth
 in Ingland, þat þe peple schal be graceles, vnmyȝty in batayle,
 & vnstedfast in þe feyth of holy cherch. and so þei schul haue
 no worschip of opere londys, as to þe word: god schal hatyn
 16 hem, as þei schal fynde be wreche comyng afterward. perfore,
 pis fote of wose is deppere in synne þan ony of þe opere feet
 before seyd.

Pope Boniface's
 prophecy about
 England and its
 adulterous race.

¶ þe vj. fote depth is whanne a man delyth wyth his wyif
 20 vnordynatly & vnkyndely⁴, aȝens þe ordynauce of kynde & of
 holy cherch, throw þe whiche a man may be damnyd. for
 as a man may sle him-self, wyth his owne knyif,
 so he may synne dedly, wyth his owne wyif.
 24 perfore, folowe þe ordre of matrimonye, & fare þou noȝt as
 a beste vnresonable. | for wedlok trewly knytt, trewly kept, & [Fol. 53 a.]
 vsed in ordre, is of suche vertu, þat it kepyth here fleschly dede
 fro dedly synne. Also, ȝif þou vse þi wyif or þin husbonde as
 28 þi lemman in entent hollyche for lust, takyng non hede ne
 reward to þe mede, ne to þe loue, ne to þe fruyte of wedlok,
 ne to þe honeste, but as an vnresonable beeste takyng hede to
 þi luste, be ware of þe feend Asmodeus, þat slowe þe vij. hus-
 6. The sin of
 lechery among
 married people.

Example of the
 fiend Asmodeus.

¹ Matt. xix. 6.

² Capitulum 10. Distinctio 56 [Corpus Juris Canonici, i. 222].

³ MS. in lower and side margin: 'Narracio quasi prophesia de destruc-
 tione Anglie.'

⁴ MS. in margin: '6. nota periculosa.'

who slew the
seven husbands
of Sara.

7. Lechery be-
tween persons
connected by
spiritual re-
lationship,

8. blood-
relationship,

9. or affinity.

10. {
11. {
12. {
13. {
Lechery
committed
with, or
among,
clerical
persons.

14. Sodomy.

The con-
sequences of
lechery.

bondys of Sare¹ þe womman on þe ferst nyzt þat þei lay by here! and all was, for here husbondys mysused here for lust. and afterward Thobyas sone weddyd here, & þe feend had no powere ouyr hym. whi? for he vsyd his wyif in honeste, & 4 in ordynat manere, & in tyme leefull, & nozt all for lust.

þe vij. fote depthe of þis wose is betwen a man & his gossybe, 7 or betwen godfadyr & goddouzter, or be[-twen] þe chyldryn of godfadyr & godmodyr, for þei ben gostly sustryn & breþerin. 8 þe viij. fote depthe is betwen a man & his owyn kyn, in-to þe fyfte degre. & þe nerere of kyn þei be þe deppere is þe synne. þe ix. fote depthe is sybred of affynyte; as betwen a man & his wywes kyn, or a womman & here husbondys kyn. for whan a 12 man hath medlyd wyth a womman, or a womman wyth a man, neyther may be weddyd to operes kyn in-to þe fyfte degre, ne medle wyth hem; for 3if þei don, it is incest. in þe ix. fote depthe of þis wose of lecherye, 3if a man dele wyth his wywes 16 kyn, he may nozt dele wyth his wyif after but he synne. but sche may take of hym here dette, & nozt synne, for he is in de-fawzte, & nozt sche. þe x. fote depthe is betwen a womman & a man of ordre. & þe heyere ordre, þe deppere synne. þe xj. 20 fote depth is betwen a seculere man & a religyous womman, or a seculere womman & a religyous man. þis is a synne deppest of þe opere before. þe xij. fote depthe is betwen religyous man & religyous womman. þis is myche deppere synne þan þe opere. 24 þe xiiij. fote depthe of þis wose is betwen a womman & a prelate. þis synne is more depe for his dignyte & for his wyckyde en-sauple. þe xiiij. fote depth is sodomye, þat is, synne azens kynde², for þe whiche god reynid fyr & brumston on sodom & 28 gomor, & sanke v. cytees. þis synne is so foul, þat þe feend thynketh schame þerof.

þis wose of lecherye in iij. fadome brede, & þis xiiij. fote depthe, caste it out of 3oure pytt! for þis wose makyth þe 32 blynd in mynde, wyth-oute resoun, takyng non hede of þin ende, nozt thynkyng of deth, ne of peyne in helle. it makyth

¹ Tobit iii. 8.

² MS. in margin: '14. peccatum sodome contra naturam.'

pe vnstedfast to trestyn on [god] in alle pi werkys. pou louyst non trewly but pi-self. pou desyrest long lyif to fulfyllen pi lust. pou art euere redy to consente & to falle in euery falshed & 4 wyckydnes, in euery synne & euery peryle of body & soule. god hatyth lechhoures; pei fallyn in wanhope & in dyspeyr of forzyfnes & of mercy in here ende wel ofte, & in dyspeyr of saluacyoun. pei stynken in erthe to man, & in heuen to fore 8 god & alle seyntyng, passyng alle opere synners. pe lechhour schal come porest to pe doom¹, for he hath sold & dystroyed in lechcherye all pe good pat he had, pat is, his god & alle sayntes, his body, his catel, his soule, his name, his grace, his 12 ioie. Lu¹⁰ xv.² 'Dissipauit substantiam suam in meretricibus viuendo luxuriose.'

¶ 3if pou haue delyzt or a lust | in pi flesch to lechcherye, & pi [Fol. 53 b.]
wyl acorde nozt perto, it is venyal synne, 3if pi delyzt dure <sup>Sins of lechery,
deadly and
venial.</sup>
16 nozt, wyth delyberacyoun. 3if pi wyll folwe after pi delyzt, & is weel apayed & plesyd in pat delyzt, for to dure perin; pow3 pi wyll consente nozt to pe dede, it is dedly synne. Also, 3if of pi lust pi delyzt come sodeynly, wyth-oute delyberacyoun, and 20 pe wyll of pi flesch consente to pat delyzt in pe ferst steryng, it is venyal synne. Also, whan pou, in herte or in syzt, thynkest, heryst, or seest, an-oper persone, for pat ende & for pat entent to coueytin him or here to pi lust, it is dedly synne. 24 Mat. v.³ 'Qui viderit mulierem ad concupiscendum, eciam iam mechatus est eam in corde suo.' And whanne pou consentyst ful to pe dede of lechcherie, wyth full wyll, pow3 pe dede be nozt do, it is dedly synne. whan pou, wyth wowyng woordys, 28 styrest opere to pi lust, it is dedly synne, pof pe dede be nozt do. whan pou kyssyst, halsyst, towchyst, or gropyst, hem pat longyn nozt to pe for delyzt & lust in pi-self, or for pat ende to steryn hem to pi lust, or for to steryn hem to coueytin pe to 32 here lust, pof pe dede be nozt do, it is dedly synne.

perfore, caste out of pi pyt of luste pis wose of lechcherye, <sup>Cast out the ooze
of Lechery</sup>

¹ MS. in margin: 'luxuriosus pauper veniet ad iudicium. nota quare, quia dissipauit substantiam suam.'

² Luke xv. 13; in meretricibus from verse 30.

³ Matt. v. 28.

wyth alle his circumstaunces in brede & depthe! caste out
 leccherous thouȝtes, wyllas, desyres, delyȝtes, leccherous woordyn,
 wowynges, leccherous syȝtes, leccherous maners, as kyssynges,
 felynges, derȝ syngynges, gay aray, nyce chere, leccherous songys 4
 of loue paramour, & letterys of loue! & caste out þe dede of
 leccherie, & þanne is þe pytt of þi body clene fro þe vij. part of
 wose, þat is, fro þe vij. dedly synne. for þou þat art in þis
 wose of leccherie & of þe opere vj. dedly synnes, whiche I haue 8
 told þe here-beforn in dyverse dayes, þou mayst seyn, 'Infixus
 sum in limo profundis'.¹ I am fyched faste in depe wose. þe
 nedyth to crye to god, 'Eripe me de luto, vt non infigar'.²
 lord delyuere me out of þis wose, þat I styke noȝt fast þer-in! 12
 for ȝif þou styke faste in þe wose of þe vij. dedly synnes, watyr
 of þe grete curs schal ouer-flowe þe, & drenche þi soule. for in
 þe wose of þe vij. dedly synnes þou hast made wayes of entre to
 manye waterys of cursynges in-to þi pytt. 'Viam fecisti in luto 16
 aquarum multarum'.³ Caste oute þis wose of þe vij. dedly synnes,
 þat þe water of curse entre noȝt þi pytt to drenche þi soule!

and of all the
 leadly sins!

Recapitulation
 of the vices most
 in use, as
 flattery.

caste out flatteryng!⁴ ȝif þou flatyre an-opere in his synne,
 and praysest hym in euyl dede, þou synnest dedly. þe tunge 20
 of þe flaterere harmyth more þan þe swerd of þe smytere. Vt
 scribitur, 'Plus nocet lingua adulatoris, quam gladius percus-
 soris.' ȝif þou flaterere an-opere in entent to harmyn him, or to
 dysseyuyn him, þou synnest dedly. ȝif þi flatteryng be cause 24
 of occasioun of an-operes synne, & noȝt þin entent to don hym
 synne, þanne þi flatteryng is venyal synne, but ȝif þe synne þat
 folowyth of þe occasioun of þi flatteryng be more greuouse. ȝif
 þou flaterere opere only for delyȝt to plesse him, or for to fle harme, 28
 or for to coueyte a thyng þat is nedefull or leeffull, þi flatteryng
 þanne is venyal.

hypocriay.

In ypocrisie⁵, whan þou chargyst noȝt, ne desyrest noȝt, to ȝ
 haue holynes, but þou coueytist to ben holdyn holy, it is dedly 32
 synne. ȝif þou feyne þe holy, þat þou myȝt þerby dysseyue þe
 peple be þi fals techyng as lollardys don, þanne synnest þou

¹ Ps. lxxviii. 3.

² Ps. lxxviii. 15; cf. p. 2.

³ Hab. iii. 15.

⁴ MS. in margin: 'flatteryng.'

⁵ MS. in margin: 'ypocrisie.'

dedly. or ȝif þou feynyst þe holy þat art vnworthy, for to gete
 þe a benefyce or oper temperaȝ godys, for non oper ende but
 for þat corrupt entent, þou synnest dedly. ȝif þou feyne þe
 4 holy only for delyzte¹ & for noȝt ellys, it is venyal synne. ȝif þou [Fol. 54 a.]
 feyne þe holyere þan þou art, for to be releuyd in þi gret nede, it
 is venyal synne. ȝif þou plesse & flaterse þe peple for to norysche
 loue, þat þou myȝte gostly fruyten in hem, it is leeffuȝ. ȝif þou
 8 plesse hem in synne for vaynglorye or lucre, it is dedly synne.

Precyous clothyng & aray in munkys & in relygiouse¹, whan vanity,
 it is vnsemyly to here degre, & is in manere of euylly lyueris
 dysgyssed; or ellys, whan þei leuyn here habyte, & takyn seculere
 12 clothys, but it be in cause of nede or in suche wyse þat þe lawe
 excusyth; or ellys, whanne superfluyte of swyche precyous
 clothyng comyth of dampnable pride; or ellys, it is ordeynyd
 to styrrre opere to leccherie; aȝ pis is dedly synne. ȝif þe wyif
 16 do so to plesyn here husbonde, þanne it is no dedly synne, but
 ȝif þe husbonde forbydde here suche aray.

In pleying; whan þou spekest foule woordys, or woordys þat gambling,
 deryn þi neyȝboure; or whan playes arn hantyd in vndewe
 20 places & in vndewe tyme, or are pleyd of suche personys þat it
 longyth not to. on þis wyse, sumtyme, it is dedly synne, for þe
 gret affecte to þe play, þat for þat delyȝt in þis play he doth
 aȝens þe comaundment of god & of holy cherch. ȝif þou vse
 24 to go to daunses, vt dicunt Raymundus & Wilelmus² in glossa, dancing.
 for to stire pi-self or opere to synne of leccherye, þou synnest
 dedly. & ȝif þou vsyst it ofte, þof it be noȝt for þat entent
 because opere may be steryd þerby to synne, þou dost dedly
 28 synne. ȝif þou sodaynly, in angre & dyssese, & ellys recchelesly, swearing.
 brekyst out woordys of vnworschype to god, wyth-outen delybe-
 racioun, takyng non heed to þe menyng of þo woordys, it is
 venyaȝ synne. ȝif þou do so wyth delyberacyoun, & takyng
 32 hede to þe menyng of þo woordys, or ellys of a fals custom
 in vse sayst suche irreuerent woordys of blasfemye, it is dedly

¹ MS. in margin: 'vestura monachorum & aliorum.'

² Raymund of Peniafort and William of Rennes. See p. 18, note 5.
 MS. in margin: 'nota de choreis quod est peccatum mortale.'

synne. hec omnia ex dictis sancti Thome ij^a. ij^o., diuersis argumentis¹; & in tractatu de veritate, libro vjo.²

St. Augustin's
list of the venial
sins most in use.

caste out þis wose of venyall synnes & dedly also³. Seynt Austyn seyth, venyall synnes arn þise most in vse : when þou 4 etyst or drynkest ony tyme more þanne⁴ þe nedyth⁵; or spekyt scharpely to þe pore þat askyn good at þi dore; & etyst, whan tyme were to fastyn, erly or late, in þin helthe; whanne þou lyst in slepe, & wylt noȝt ryse, & comyst to 8 late to goddys seruyse in holy-dayes, þou preyst wyth-oute deuocoun & delyȝte; þou vsyst þi wyif most for lust & noȝt for fruyte; & visytest selde pore folc, seke & prisoners, & opere in tribulacyoun; ne helpyst but selde soulys in purgatorye, 12 wyth prayere & almesse-dede; ne þou wylt noȝt acordyn hem þat arn in debate, vp-on þi powere; & whan þou spekyt ouȝr-bytterly to an-opere; & whan þou flateryst more þan⁶ þe⁶ nedyth; & whanne þou iangelyst in cherch, or thynkest 16 vanytees; & whanne þou art sone wroth; & whanne þou sweryst lyȝtely, & brekyst þin othe; & whanne þou waryest ony man causeles, whan þou spekyt wykednesse in euyl suspicyoun. þise synnes, venyall & opere, caste out of þoure pytt, & alle dedly 20 synnes, þat ȝe peryssche noȝt & synke in þis wose!

[*A Lecherous Woman chased by the Fiends of Hell.*]

A woman who
had led a lecher-
ous life,

A lecherous womman⁷ all here lyve, on here dedebedde, sche 24 dyde here clowtyn a peyre of schoon, & badde here freendys þat sche schulde be schod þerwyth & beryed. sche was beryed þerwyth. in þe nyȝt folwyng, be þe monelyȝt, a knyȝt of þat 28 same toun cam ry-ȝyng homwarde, wyth his man. aȝens hym

[Fol. 54 b.]

¹ Cf. p. 79, note 1.

² Full title: De veritate catholicæ fidei contra gentiles, or Summa contra gentiles. As there are only four books, the quotation of liber vi. must be a slip of the pen. Cf. Migne, Thomas Aquinas. Paris, 1860.

³ MS. in margin: 'peccata venialia & mortalia.'

⁴ Added in margin by later hand.

⁵ MS. *nedyt*, due to the confusion of the personal and impersonal constructions þou *nedyt* and þe *nedyth*. Cf. L. Kellner's Introduction to Caxton's Blanchardyn and Eglantine, E. E. T. S. lviii. p. xlix.

⁶ *þe* omitted in MS. Cf. the preceding note.

⁷ MS. in margin: 'narracio De muliere luxuriosa.'

kam þis deed womman crying, & seyde, 'helpe me knyzt!' þe knyzt lyzt doun, & made a sercle, wyth his swerde, & took to him þat dede womman in-to þat sercle, wyth here smok & clowtyd schoon. he knewe here wel. sche tolde hym þat sche was deed, & feendys pursewyd here. þei herdyn fro ferre þe voys of feendys lyche þe voys of hunters & of here houndys, wyth orryble hornys & cryes. sche tremelyd for drede, & told þe knyzt, 'now come feendys to haue me to helle for synne of leccherie, & for pride, envie, slouth, coueytise, glotonye, & hate.' þe knyzt took his hors to his man, & helde his swerd drawyn in his ryzt hand, & he helde here in his left hand be here heer, woundyn aboutyn his left arm. þe helle-huntere, wyth his helle-houndys, com ny. þe dede womman seyde to þe knyzt, 'late me renne! lo, þei come!' þe knyzt helde here style. sche drewe harde & ofte to gon fro þe knyzt. At þe laste, sche gaf a brayde, þat here heer lefte a-boute þe knyzt's arme, & sche ran away. þe feendys huntedyn after, & all for-rentyn here, & for-brentyn here, & leydin here ouer-thwert on a brennyng feend, & so, wyth horrible cry, born here in-to helle. On þe morwe, þe knyzt dyd opyn here graue, & fond þe heer of here heed plukkyd of, & put þe heer þat was abowtyn his arm, to here heued, & seyde to þe peple, 'þis was here heer.' & he tolde hem all to-gydere how sche mette hym, & how þe feendys born here to helle for here leccherie & opere synnes, be-cause sche wolde nozt leue here synne & dyed vncontrite.

perfore, caste out þis wose of synne, wyth a skete of contricyoun, wyth a scauel of confessioun, & wyth a schouyl of satisfaccyoun, of whiche thre I schal telle 3ow an-oþer tyme! for whoso castyth out synne, wyth þise thre instrumentys of penaunce, synne schal voyde, grace schal entre, & þe kyngdam of heuene schal neyghin. 'Penitenciam agite, appropinquabit enim regnum celorum¹.'

To þis kyngdom brynge he 3ou & me,
þat for vs deyid on rode-tre. Amen.

¹ Matt. iv. 17.

Capitulum xxviii.

De contricione.

I HAUE told you here bi-forn of *zoure watyr in zoure pytt* **I** stynkyng & corrupt, *pat is, pe watyr of pe sentens of pe* **4**
 gret curs in *pe pytt of zoure lusty body.* I haue told you also
 of *pe scope to scope out wyth pat corrupt watyr of curs.*
 I haue told you also of *pe wose in zoure pytt, pat is, pe vij.*
 dedly synnes in *zoure conscyens.* And now I schal telle you **8**
where-wyth pis wose of synne muste be cast out of zoure pytt
of zoure conscyens. first *pe nesch wose muste be cast out wyth*
a skete, & after-ward pe hard wose wyth a skauel, & after
pat pe crommys of pe wose wyth a schouyl¹. **12**

Of *pe skete* I shal telle you *pis day.* *pis skeet is sorwe*
of herte, pat is, contricyoun for pi synne. A skete is opyn
 a-forn, redy to deluyn in-to *pe nesch wose, & redy to de-*
lyuere it out. A skete also sumdel, in *pe heuyd, is raysed* **16**
 & reryd on bothe sydes; for ellys it myzt nozt receyvin
 but lytel wose for scheldehed, for to castyn it out. Also *pe*
heved of a skete, in pe bothme, is hoole, & ellys pe wose wolde
nozt abyden perin to ben cast out, but it schulde fallen doun **20**
 azen thurgh *pe skete in-to pe pytt.* | Also a skete hath a long
 handle to be holdyn by, *wyth mannys handys, for to werkyn*
perwyth. Ryzt so, sorwe of herte² for *pi synne muste haue*
pise same propyrties of a skete: fyrst, princepally in pe heuyd **24**
of pi contricyoun a-forn, pat is, a-forn alle opere sorwys, pi
sorwe muste be al opyn to god-ward, hauyng most sorwe in pin
herte for pi synne, for pou hast wretthyd pi god. *zif pou were*
weddyd to a kyng, pat art but a beggere, & pou were dyffoulyd **28**
wyth an-oper wyttyng pi lord, pou gretly offendyst hym, &
awztyst to haue a gret sorwe perfore, secundum Watertoun³;

I have told you
before how to
scoop out the
water of the
curs.

Now I shall tell
you how to cast
out the ooze of
deadly sin, with
the 'skeet' of
contrition, the
'skauel' of con-
fession, and the
'shovel' of
satisfaction.

Description of a
skeet.

[Fol. 55 a.]

As the skeet is
open in front, so
must your con-
trition be open
towards God,

¹ MS. in margin: 'nota de scauel & de skete.'

² MS. in margin: 'contricio & eius condicio.'

³ Fabricius, Bibliotheca Med. et Inf. Latinitatis, tom. v. p. 103, refers to Lucas Waddingus, Scriptores ordinis minorum, p. 262, where we find:

myche more owyst þou to haue þat art weddyd to þe kyng
of heuen in þi baptem, & afterward art dyffoulyd wyth þe
feend in dedly synne. for why? for þou wretthyst horribly
4 god, þin husbonde, þat made þe, & bouzt þe wyth his blood for you have made Him wroth.
& wyth his deth, & brouzt þe vp of nouzt. God pleyneþ him
be his prophete Osee xij.¹ 'Mannes soule hath styred me to
wretthe.' why so? for Exo[*dus*] xij.², 'þou hast forsake þi god
8 þat begat þe, þou hast forȝete þi lord þat made þe to his
lyknes, & bouzt þe wyth his precyous blood.' Prima pe[*tri*] ij.³
perfor, in þe heued of þi skete of contricyoun afore, þat is,
a-fore alle sorwys, make þi contricyoun most opyn in sorwe
12 for wretthyng of þi god! 'Scito & vide, quia amarum est
te dereliquisse dominum deum tuum.' Jeremie ij.⁴ knowe
þou & se þat most sorwe-full & most bytter it is þe to forsake
þi god in dedly synne.

þe ryzt syde of þi skete of contricyoun⁵ muste be reryd to
17 heuen-ward, wyth a full sorwe in herte; for þou hast lost, be þi
synne, þe blysse of heuen. for ȝif þou deye in dedly synne, þou
hast lost þe blysse of heuen, j. cor. vj.⁶ 'Iniqui regnum dei non
20 possidebunt.' þou mayst seye, alas to me, my dwellyng-place
of heuen is alenyd fro me! Ps.⁷ 'heu mihi, quia incolatus
meus prolongatus est'; & tre. iij.⁸, Oure heritage of blysse is
turnyd fro vs to alenyys. here wyll we sytten vp-on þe flood
24 of synnes & lustys in þis world, thynkyng of heuen, whiche we
haue lost for oure synne. we mowe sorwe sore & wepyn þat we
haue lost oure herytage of heuen. Ps.⁹ 'Super flumina babilonis
illic sedimus, & fleuimus, dum recordaremur tui, syon.'

þe left syde of þi skete of contricyoun¹⁰ muste be raysed vp,
*Nicolaus ab Aquavilla, siue Aquavillanus, edidit: Sermones de Nati-
uitate. Sermones de Sanctis. Sermones de Tempore per anni circulum.
Viuebat anno 1317 (cf. pp. 280, 287, where he is called Ioannes (sic) de
Aquaria Villa). Tanner, Bibliothecae, p. 46, quotes an edition by
M. Makerel. Paris, 1520, 4to.*

¹ Hosea xii. 14.² Mistaken for Deut. xxxii. 18.³ 1 Peter i. 19 (?).⁴ Jer. ii. 19.⁵ MS. in margin: 'dextra pars contricionis.'⁶ 1 Cor. vi. 9.⁷ Ps. cxix. 5.⁸ Lament. of Jer. v. 2.⁹ Ps. cxxxvi. 1.¹⁰ MS. in margin: 'Sinistra pars contricionis.'

and towards
your soul, which
is turned into
the likeness of
the Devil.

wyth gret sorwe, to pi soule-ward, þat thruȝ synne it is turnyd
fro þe lyknes of pi god in-to a foulere lyknes þan þe deuyll¹. for
seynt Austyn seyth de arra anime, zif þou seyȝ þe feend in his
lyknes on pin oo syde, & pi soule in dedly synne on pin oþer syde⁴
in his² lyknes, þou woldyst fle fro pi soule for drede to þe deuyll,
be-cause pi soule in dedly synne is foulere þan þe deuyll. þanne
nedyth þe in þe lefte syde of pi skete of contricyoun raysyn vp
& hevyn pi sorwe for pi synne, þat makyth pi soule so blak & 8
foulere þan þe feend. Miche iiij.³ 'Dole & satage filia syon.'

The bottom of
the skeet is deep,
and so must be
your contrition.

þe bothme, þat is, þe depthe of pi skete of contricyoun muste 11
be depe in sorwe downward, to helle-ward, thynkyng how þou
for pi synne art boundyn to þe pytt of helle for euere, zif þou 12
deye wyth-oute sorwe. Ezech. xvij.⁴ 'Anima que peccauerit,
ipsa morte morietur.' þanne nedyth þe to lokyn þat pi skete of
contricyoun, in þe bothme, in þe ground, in þe depthe of pin herte,
[Fol. 55 b.] be depe, þat is for to seyn, loke it be euere | duryng in-to pi 16
lyves ende. Ps.⁵ 'dolor meus in conspectu meo semper.' ffor
seynt Austyn seyth, who-so wyll euere enioyen in mercy, grace,
& in forȝyfnes, he owyth neuere cese to sorwe for his synne.
'Nunquam debet desinere dolere de culpa, qui semper vult 20
gaudere de venia.'

The skeet has a
handle of 7 spans
in length; so
must contrition
have 7 qualities,
namely,
1. it must be
premeditated,

þe heuyd of þis skete of contricyoun muste haue an handyll 21
þer-on, vij. spanne long⁶; þe ferst spanne muste be forthowȝt in
thynkyng of pi synnes be-forn, wyth a full vysement, to brynge 24
hem to pi mynde. Ysa. xxxvij.⁷ 'Recogitabo'—pro peccato meo.
þou schalt noȝt haue sorwefull mynde in pin herte for pi good &
for pi gold, but for pi synne, & noȝt for pi bely. and þis mynde
in pin herte for pi synne muste be duryng. Ps.⁸ 'Meditacio 28
cordis mei in conspectu meo semper.' þe secunde spanne lengthe
of þe handyll of pi skete of contricyoun muste be priue, noȝt

2. secret,

¹ MS. in margin: 'nota bene. anima in peccato mortali peior est diabolo.' Parts of this note are re-written beneath in another hand.

² Scil. soules lyknes. For masculine use of *soul*, cf. p. 2, line 11.

³ Micah iv. 10.

⁴ Ezech. xviii. 20.

⁵ Ps. xxxvii. 18.

⁶ MS. in margin: 'nota nota.'

⁷ Isa. xxxviii. 15.

⁸ Ps. xviii. (xix). 15.

opyn in syzt of alle men, but priue to god alone. Isa. xxxvij^o. known to God only;
 ‘Recogitabo tibi.’ þe iij. spanne lengthe muste be holehede, þat 3. it must be complete, comprising all your sins;
 pi sorwe be hole for alle pi synnes to-gedere. breke nozt þis
 4 handle, to sorwe for summe synnes, & for summe synnes enioyen!
 Isa. xxxvij. ‘Recogitabo tibi omnes’—non dicit aliquos. þe iiij. 4. in order according to the events of your life;
 spanne lengthe of þe handle of pi skeet of contricyoun is ordre,
 þat is, thynk in mynde þe ordre of all pi lyvyng, how synfull it
 8 hath be, and mysspendyd to þe vñworschip of god & plesauns
 of þe deuyll, & in dampnacyoun of pi soule; þat is, thynk in pi
 3outhē, in pi myd-age, & in þin age, and thynk also by ordre all
 þe tymes of þe 3ere, how þou hast mysspendyd hem in synne &
 12 in euyll gouernaunce; þat is, both wynter & somyr, heruyt
 & lentoun, fastyng dayes, holyday & werkedayes. loke, in þe
 handyll of pi skete of contricyoun, þat þou kepe þis ordre in pi
 contricyoun, wȝth a sorwefull herte! Ysa. xxxvij. ‘Recogitabo
 16 tibi omnes annos.’ Isaye seyth, I schal thynke to þe all þe
 ordre of þe 3erys. ¶ þe v. spanne lengthe of þe handle of pi skeet 5. concerning none but your own sins;
 in contricyoun muste be propyrhede; þat is to sayn, thynke of
 þin oweñ propre synnes & nozt on opere mennys. þerfore Ysaye
 20 seyth, xxxvij. ‘Recogitabo tibi omnes annos meos’—non dicit
 alienos. I schal thynke to þe, god, alle myn 3erys of synne; he
 seyzt nozt of all opers 3eris. þe vj. spanne of pi skeet in con-
 tricyoun muste be bytter moornyng for þi synne, nozt ley3hyng
 24 ne enioying of pi synne, but in bytter heuynes. Ysa. *predicitur*:
 ‘Recogitabo tibi omnes annos meos in amaritudine’—non enim
 dicit in gaudio & exultacione. þe vij. spanne of lengthe of pi 7. felt inwardly, not shown outwardly.
 skeet in contricyoun is Inly-hede; þat is, inly sorwe for pi
 28 synne in þe herte, & nozt in þe chere, feyned outwarde, to þe
 syzt of þe peple, & no sorwe inward. Ysa. *predicitur*:
 ‘Recogitabo tibi omnes annos meos in amaritudine anime mee’—
 non dicit in amaritudine vultus mei. Johel¹ seyth, ij^o. *capitulo*,
 32 ‘Rendyth 3oure hertys & nozt 3oure clothys!’ ley3hyng &
 enioying in a seke body is sygne of deth, wepyng & sorwe is
 sygne of lyif; Ryght so, in a synfull persone ley3hyng & ioying
 for his synne is signe of dampnacyoun, and wepyng & sorwe for

¹ Joel ii. 13.

his synne is signe of saluacyoun. Ysa. xxxix.¹ 'Ecce in pace amaritudo mea amarissima est.' My byttere wepyng for my
 [Fol. 56 a.] synne schal saue me in endles pees. Luc. xij.² 'Nolite | flere super me, sed super vosmet ipsos flete!' wepyth for youre owen 4 synnes vp-on youre-self, & wepyth noȝt vp-on me!

If the skeet of contricion have all those qualities,

then it is fit to cast out the case of deadly sin.

ȝif þe skete of contricyoun in þe heued, þat is, in þe begyn- 5 nyng be opyn a-forn to god-ward, þat princypally for wretthyng of hym þou art sory in herte; & on þe ryght syde þin herte is raysyd in sorwe in heueneward, for þat is lost fro þe through þi synne; & on þe left syde þin herte is raysed in sorwe to þi soule-ward; And ȝif þin herte be depe in dewryng downwarde to helleward, þat is, depe in sorwe & duryng, for þou art 12 dampnyd thedyr for þi synne; And also ȝif þe handle of þi contricyoun be vij. spanne lengthe, þat is, ȝif it haue þe vij. propyrtees forseyde, þat is to seyne, ȝif þe contricyoun for þi synne haue a forthowȝt, & be pryue to god alone, & hole 16 repentaunce for alle þi synnes, & ordre of all þi lyvyng rehersyd in þi mynde, & mynde of þin owne synnes, & nouȝt of oþers synnes, & bytternesse in sorwe in herte, & noȝt feynyd in chere; þanne hast þou a good skete to caste wyth out of þi pytt þe 20 nesch wose of þe vij. dedly synnes. for þis skeet of contricyoun castyth oute wose of synne, ȝif þi wyll be full to be schreun afterward alssone as þou mayst goodly be schreun, & *secundum Ricardum*³, in trewe penaunce alle synnes, grete & smale, are 24 don away, þat is, in contricyoun, schryfte, & satisfaccyoun. And whan schryfte may noȝt ben had, ne satysfaccyoun may noȝt be don, for schort tyme, or for pouerte; þanne 'Sola contricio delet peccatum,' þanne perfyȝt sorwe doth away alle 28 synnes.

[The Salvation of an Incestuous Daughter.]

A young woman sinned with her father. Afterwards, she slew him, and became a harlot.

Example⁴. A ȝong womman synned wyth here fadyr. þe 30 modyr wist it, & repreuyd here dowȝtyr. þe dowtyr slewe here 32 fadyr, & afterward was a comoun womman, long tyme. at a

¹ Isa. xxxviii. 17.

² Luke xxiii. 28.

³ Cf. p. 52, note 3.

⁴ MS. in margin: 'exemplum siue narracio.'

sermoun, sche herde preche þat þe mercy of god was a-boue all synnes to hem þat arn ful sory for here synnes. in þo woordys of þe frere, here herte braste for sorwe of here synnes, & dyed. When she heard in a sermon that contrition could win the mercy of God, her heart broke for sorrow.

4 after þat sche [was] beryed, ros out of here graue a fayr tre wretyn aboute in euery leef, wyth letters of gold, wyth þis scripture: 'vere, iustus es, domine, misericors, & graciosus.' And a tree rose from her grave saying that she had found forgiveness of her sins.

Trewly, þou god art ryztfull, mercyfull, & gracyous. þe roote of 8 þis tre sprang out of herte. here herte was clouyn in two parties. in þe o partye was wrotyn, wyth letters of gold, þis scripture: 'Conuertisti planctum meum in gaudium'. þou god hast turnyd my sorwe in-to ioie. In þe oþer partye was 12 wretyn þis: 'Circumdedisti me leticia'. þou god hast sett me a-labowte wyth endles gladnes.

þerfore, wyth þis skeet of sorwe in 3oure herte, casteth out 3oure wose of synne als sche dede, & þanne schal 3oure sorwe 16 for 3oure synne be chaungyd & turnyd in-to endles ioie & solace. To whych ioie &c.

Capitulum xxvj^m.

De contricione².

21 **F**REENDYS, þe oþer day I tolde 3ow þat contrycoun was a skeet wherwyth 3e-mowe castyn out þe wose of 3oure dedly synne to make clene þe pytt of 3oure | conscyens. but [Fol. 56 b.] þis skeet of contrycoun castyth nozt clene out synne, but þi 24 purpos & þi wyll be full to be schrevyn after as sone as þou myzt, & also of full wyll to do penauns for þi synne, & to make restitucyoun vp-on þi powere, & in purpos to forsake þi synne; ellys art þou nozt able ne dysposyd to haue mercy, for þi 28 contrycoun awayleth þe nozt but schryfte & satysfaccoun be don, 3if þou haue power, tyme, & space. And 3if þi power is poore, Contrition must be followed by confession and satisfaction.

¹ Ps. xxix. 12.

² MS. in margin: 'nota bene de contricione, confessione, & [satisfac-
cione].'

If time or power
are insufficient,

the good will
stands for the
dead.

He who has time
and power to
confess and re-
store, and he
does not do so,

falls into deadly
sin again.

If contrition be
hindered by the
pangs of death.

& pi tyme so schort, þat þou mayst neyther be schreun ne make reititucyoun, 3it, in pi contricyoun, be of wyll to do it, 3if þou myzt, and þanne 'Sola contricio delet peccatum,' þanne, in þat wyll, pi parfyzt sorwe doth away pi¹ synne. for in þat wyll & in 4 þat purpos, pi full wyll stondyth in þe stede of þe dede of confessioun and of satysfaccyoun in pi parfyzt sorwe for pi synne.

But I putte þis cas; þou art contryte & sory in herte for pi synne and in full purpos to be schrevyn, & to make satys- 8 faccyoun, þat sorwe doth away pi synne don be-fore, for euere; but afterward þou comyst to swiche place & to such myzt, þat þou mayst be schreun, & mayst make satysfaccyoun², and þanne wylt þou nozt, þanne pi synne don away be-forn in pi 12 contricyoun, turneth nozt þanne aȝen to pi soule, but þou fallyst in-to a newe dedly synne, be-cause þou fulfyllest nozt pi first purpos & pi ferst wyll to be schreun & to makyn amendys. And 3if pi sorwe be neuere so grete, & þou wylt nozt be schreun, 16 & do penaunce, ne make amendys, þe synne is styлле in pi soule, for pi sorwe þanne castyth it nozt out. þerfore, takyth þis skeet of contricyoun, & begynne þerwyth to castyn oute ȝoure wose of synne, & hauyth purpos þerwyth to be schrewyn & to makyn 20 amendys, whan ȝe mown. Mat. v.³ 'Beati qui lugent, quum ipsi consolabuntur,' blyssyd are þei þat sorwe for here synne, for þei schal be comfortyd. 'Ve vobis, qui ridetis, quia flebitis⁴,' Wo to ȝou & curse, þat leyȝhin & enioyen for ȝoure synne, for 24 ȝe schul wepe in helle-smoke⁵. As longe as pi soule is in pi body, þou mayst haue repentaunce & sorwe in herte for pi synne, 3if þou haue grace, & pi sorwe may be so gret & so parfyzt, þat it schal don away synne, & schortyn þe peyne, as 28 it dyde þe theef on þe crosse.

But I putte þis caas; þou lyste so longe in pi synne, & wylt 30 nozt leue, þat þou hast no grace to haue parfyzt sorwe; or for peyne of syknesse, or for lesyng pi wyttes & pi resoun in pi 32 deyng or a-forn pi deyng; or, þof pi sorwe be grete, & þou

¹ Added in margin.

² MS. in margin: 'nota bene de satisfaccione.'

³ Matt. v. 5.

⁴ Luc. vi. 25.

⁵ MS. in margin: 'exemplum bonum.'

purpose, 3if þou lyve, to turne aȝen to þi synne; or 3if þou or be not serious
 wystest lyif, þou woldyst noȝt sorwe for þi synne¹, ne be schreue,
 ne make restitucyoun; or ellys þou abydest so longe, tyl þe or come too late,
 4 soule is out of þi body: þanne, in alle þise thynges forseide, þi then it shall be
unavailing for
salvation.
 sorwe & penaunce auayleth þe nouȝt, for it is noȝt fruytefull to
 þi saluacyoun, for it comyth to late, *secundum* Damascenum².
 3if þou haue swiche grace in ȝouthe, or age, or in deyng, | þat [Fol. 57 a.]
 8 þou sorwyst for alle þi synnes, & þi sorwe is more for þat þou But if thy sorrow
be not produced
by the fear of
death but by
upright re-
pentance,
 hast so longe abyden þere-in, & so vnkyndely and falsely wretthyd
 þi god, þan it is for dreed of deth or for dreed of helle, thynkyng
 þat þou hadde leuere goddys loue & noȝt a synned & ben in helle,
 12 þan for to haue don þi synne, & had wretthe of god, & ben in
 heuen; and thynkyng, þof þou wystest to lyve & to skape þi
 deth, þou haddyst leuere to chese to do ony penaunce, or to
 suffer ony dyssease or myscheef, þan to don aȝen ony dedly
 16 synne; and 3if þou haue a full wyll þer-wyth to be schreue, 3if
 þou myȝt, & to make amendys, as ferfurth as þou myȝt; þanne,
 wyth-oute doute, þat sorwe schal be þi saluacyoun, þowȝ it be it shall save thee.
 in þe laste ende of þi lyif, so þe soule be þanne in þi body, for
 20 ellys it were to late.

¶ But manye now in þise dayes faylen þis grace in syknes in Now-a-days
people have no
grace to repent
in time;
 here ende³ for to haue parfyt sorwe, & desyre to be schreue, or
 dyspose hem to makyn amendys. for þei abyde so longe, tyl here
 24 wyttes are gon, & here resoun. deuocyoun haue þei non. here
 speche fayleth. here dreed is go. speke to hem, styrre hem to
 gode, þey schewe no signe of verray repentaunce, but lye styлле
 as a beste, wyth-oute swetnes & dreed to godwarde & to here
 28 soule. Counseyle hem to restore here dettys, here wrongys to
 þe cherch, to þe dede, or to þe qwyke, þat wyl þei noȝt do.
 why? for þei haue no grace þerto. for, 3if þei payedyn, &
 restoryd aȝen, þat þei haue falsly wyth-holdyn, þei schulde be
 32 seuyd; þerfore þei wyll noȝt do so, to be sauȝd, but þey robbyn

¹ MS. in margin: 'nota bene.'

² Scil. Ioannes Damascenus, author of the Vita BB. Barlaam et Josaphat.
 Migne, vol. 73.

³ MS. in margin: 'nota bene.'

they prefer leav- ing
 seynt Petyr, & 3eunyn it seynt poule. þat þei falsely haue gettyn 1] fro holy cherch, fro here curatys, fro here neghbourys, þat schal noȝt be restoryd aȝen to hem þe same persones, but it schal be 2] their fortunes to 3] 3ouen to opere persones þat haue no skyl þerto, as to frerys & 4] convents and to the poor, and they do almes with the money of strangers. howays of relygioun, & to poore folk. so þat of opere mennys good þou 3euyst þin almes in þin ende, nouȝt to þe ownerys but to alenyis. as ȝif I robbyd þe of þi good, & ȝeue it to an-oper man; what amendys do I to þe in þat dede? as salomon¹ seyth, 8 þere vj. or x. prayen for þe on þat oo syde, ccc. cryen vengauce² vp-on þe on þe oper syde. þou makyst hem to leyȝhe whom þou releuyst wyth operes good, & makyst hem to wepe whom þou wyth-holdyst here good; *secundum* Abuyle³. þis contricyoun 12 in þin ende & þin almes is a iape to god & dampnacyoun to þi sowle. þerfore, be sory for þi synne, & restore þi dette & þi wrong to hem whom þou hast hynderyd or harmyd, or be in wyll þerto, ȝif þou were of powers, & in þi sorwe purpose full 16 to forsake þi synne for euere, & loke þi sorwe be more for wretthyng of god þan for dreed of helle, & þanne þe skeet of þi contricyoun castyth out clene þe wose of all þi synne.

[A Young Man damned in spite of his Feigned Contrition.] 20

A young man Exauple⁴. Cesarius seyth þat a ȝong man lyved in leccherye, & was vicyous in opere synnes. on his dedebedde, he was schreunyn, & wepte, & proferyd to makyn amendys as ferrforth 24 confessed on his death-bed, and offered to make restoration. as his catell myȝt areche. he was howselyd & anelyd, & dyed, 24 Nevertheless, he & apperyd to oon of his frendys in lyknes of a deuyl, & seyde appeared to a friend as a devil. he was dampnyd. his freend seyde, 'þat is wonder to me! þou weptyst for sorwe of þi synne, þou were howselyd & anelyd as [Fol. 57 b.] holy cherch techyth, why þanne art | þou dampnyd?' þe deede 28 His contrition had not been perfect; answerde, & seyde, 'my wepyng & my sorwe was noȝt perfyȝt,

¹ Ecclesiasticus xxxiv. 29 (?).

² MS. in margin: 'nota bene de vindicta.'

³ Cf. p. 5, note 1.

⁴ MS. in margin: 'Narracio de quodam iuueno luxurioso & vicioso in alije pccis confessus fuit communicatus & unctus & tandem dampnatus quia voluit recidiuasse.' (The gaps of this note are filled up by means of the Index in the MS. fol. 233.)

for it was more for dreed of helle þan for sorwe of wretthyng
 my god. & also my conscyens telde me þat ȝif I had wyst to
 haue lyued, I wolde noȝt haue sorwyd for my synnes, ne haue
 4 be schreue, & I thouȝte ȝif I myȝt haue scapyd my sykenes &
 haue lyved, I wolde haue turned aȝen to my synne. þerfore, my
 sorwe awayled me noȝt, but I am dampnyd for euere.

and, therefore,
 he was damned
 for ever.

þerfore, beeth ware be-tymes, & sorwyth for ȝoure synne more
 8 for þe offens of ȝoure god þan for dreed of helle! & þanne is þe
 skeep of ȝoure contricyoun sufficyent & spedefull to castyn out
 ȝoure wose of synne.

[*The Young Canon and the Jew's Daughter.*]

¶ Cesarius¹ seyth: In ingelond was a ȝong chanoun of a gret A young canon
 13 mynstre, cosyn to þe bysschop of þat same dyocyse, & he louyd
 a iewys dowter of þat cyte, dwellyng wyth here fadyr & modyr, loved the
 and sche louyd him aȝen. but sche was kept so streyt in, wyth daughter of a
 Jew.
 16 fadyr & modyr, þat here loue & sche myȝt noȝt come to-gydere But they could
 but it were on good fryȝ-nyȝt; for, þanne, alle iewys bledyn be- not meet except
 nethyn for wreche of cristes deth. ffor, whan pylate seyde to þe on Good Friday
 iewys, 'I am vngylty of þe blood of crist,' þe iewys seydin aȝen night
 20 to pylate, 'his blood be on vs & on alle oure chyldren!' þerfore,
 on good fryȝ-nyȝt, alle þe iewys lyen & bledyn be-nethyn. & when the Jews
 þat nyȝt þe chanoun lay be þe iewys dowter. On þe satyrday, bleed. On Satur-
 be þe morwen, þe fadyr ros be-tymes, whan his blood was day morning,
 24 staunchyd, & seyȝ þe chanoun in his dowterys bed wyth here. the Jew found
 þe iewe durste noȝt sle hym, for he was þe bysschoppys neve, his daughter
 but þe iewe cryed lowde, & seyde, 'what doost þou here, þou with the canon.
 fals cristen man? where is þi feyth?' þe chanoun ran out to
 28 his cherche, al aschamyd. þat day, he schulde rede þe bysschoppys That day the
 pystell. he durste noȝt for schame be schreun. he stood in canon was to
 his vestement be-fore þe bysschop afore þe pystell. þe iewe, read the epistle
 wyth alle neȝbours, comyth in-to þe cherche to accuse þe at the bishop's
 32 chanoun to his bysschop how he lay be his dowter þat nyȝt. (his uncle's)
 þanne, þat ȝonge chanoun was a-dred to a be schamyd, & was mass.
 The Jews went
 into the church
 to accuse him
 publicly.

¹ MS. in margin: 'narracio.'

But the canon repented in his heart, and promised to do penance.

And when the Jews opened their mouths, they could not speak.

The canon entered a stricter order, and the Jewess became a nun.

full in herte sory for his leccherye, & þat holy tyme don, & seyde in his herte, 'Lord god, helpe me þis houre, & I behote þe þat I schal be schreue, & do penaunce, & neuere do þis cursyd dede more!' þe bysschop wende þe iewys hadde come to 4 þe cherche to a ben conuertyd, & askyd hem why þei com̃ thedyr? þe iewys openyd here mowthys to accusen þe chanoun of his leccherye, & þei myzt speke neuere a woord. þe bysschop wende þei hadde scornyd hym & holy cherche, & dyde hem be 8 put out at þe dorys. þe chanoun, after, schroof hym to þe bysschop of þat synne, & entryd in-to a streyttere relygyoun, & þe iewys dowtyr was baptyzed, & was a nunne.

Such is the power of contrition!

Lo, how þis skeet¹ of perfyzt sorwe sauyd þe chanoun fro 12 wordly schame, & [kest?] þe wose of synne owt of hym & of þe iewys dowter, & browzt hem bothe to grace of perfyzt lyif, & to ioie of heuen in here ende. Ryzt so, take 3e þis skeet of full sorwe in herte for 3oure synne, & make 3ou clene in grace, 16 & it schal brynge 3ow to heuen-blys in 3oure ende. To þat blysse &c.

[Fol. 58 a.]

Capitulum xxviij.

De confessione.

20

When the 'soft ooze of sin' has been cast out, with the 'skeet of contrition,' the 'hard ooze of obstinacy' must be removed, with the 'skavel of confession.'

Simile of the treatment of a wound.

FREENDYS, þe oper day I telde 3ow how 3e schulde casten 3 out of 3oure pytt of lustys, out of 3oure body, þe nesch wose of dedly synne, wyth a skeet of contrycyoun; and now schal I telle 3ou how 3e schal caste out þe hard wose of 3oure 24 synne, þat is, þe hard obstynacye of 3oure synne, wyth a scauel of confessioun. for þat scauel of clene schryfte muste nedys folwe sorwe of herte, 3yf þou mowe haue a preest, & ellys þou art out of þe weye of saluacyoun. for, þow 3 deed flesch² be 28 kut out of a wounde, wyth a scharp corryzie, þi wounde, þow 3, nedyth to be pourgyd, wyth a drawyng salue; ellys it wolde rotyen & festryn agen. Ryzt so, þow 3 þi dedly synne be kut out,

¹ MS. in margin: 'skeet.'

² MS. in margin: 'exemplum bonum.'

wyth sorwe of herte, fro þe pyt of þi conscyens, ȝit þi conscyens nedyth to be pourgyd, wyth a drawyng salue of clene schryfte, & ellys þe wounde of dedly synne rotyth & festryth aȝen in þi
 4 soule. ffor a doctour, hugo de *sancto victore*¹, seyth, in a bodyly soor, þowȝ it be curyd fro dede flesch, wyth corrosyes, þere beleuyth stylye in þe sore oper fylthes, & oper vnclennes gaderyth þer-in, þat muste be purgyd out, wyth drawyng salue.
 8 Ryȝt so, þowȝ þi synne is don out of þi soule, wyth contricyoun, ȝit þe wounde & þe hurt of þat synne, þe filthe & þe vnclennesse, þe whiche þat synne made in þi soule, as lustys mynde, frelte of wyth-standyng, custome of ofte hauntyng, & suche opere,
 12 schulde rotyn & festryn aȝen in þi soule but þei were pourgyd out, wyth clene schryfte. þerfore, crist seyth, Mat. viij.², 'vade, ostende te sacerdoti!' go & schryue þe to a preest! þis schryfte muste be þi scauel to avoyde wyth þe hard wose of þi synne.

16 A scauel³, in þe heued befor, hath a scho of yren scharp & myȝti, & an heued hole & narow, & a long stele, an handyll.

Ryȝt so, þi scauel of schryfte⁴ muste haue first, befor, a scho of yren, þat is, a-forn þi schryfte þou muste haue a-[forn]-record-

20 yng, a-forn-rehersyng, a-for-syȝt, a-forn-stodyng, a-forn-avysement, þat þou mowe knowe þi synnes in þi mynde, þat afterward in þi schryfte þou fayle noȝt thruȝ forȝetyng. þerfore þe Ps.⁵ seyth, 'Dixi,' I haue seyde before, in recordyng, my synnes for

24 forȝetyng. ȝe þat comyn to ȝoure schryfte, & kan seye neuere a synne þat ȝe haue do, but seyn to þe preest, 'I kan noȝt schryue me, good syre; aske me,' for-sothe, ȝoure scauel of schryfte fayleth his scho, þat is, a-forn-recordyng of þi synne.

28 why so? for þou recordyst noȝt þi synne befor, þerfore þou forȝetist þi synne, & canst noȝt schryue þe. ¶ Þi schryfte be examynacyoun of þe preest suffyseth to þi saluacyoun, ȝif þou kunne noȝt schryue þe; but ȝit þi mede is þe lesse, for þou

32 wylt noȝt studyen ne trauaylen to leryn for to schryue þe.

ȝif þou knowe þe in a synne, & wylt noȝt be schreuyng þerof

The 'skavel' has a shoe in front, so must your confession be preceded by re-collecting your sins.

Confession by means of the priest's examination is less expedient;

but if the person confessing

¹ For Hugo de St. Victore, cf. Migne, Patr. Lat. tom. 175. p. 177.

² Matt. viii. 4.

³ MS. in margin: 'Scauel, quere et nota.'

⁴ MS. in margin: 'nota de confessione.'

⁵ Ps. xxxi. 5.

knew his sin
before, his
confession is
inefficient.

Also your recol-
lection must be
sharp with
shame,
[Fol. 58 b.]

and strong in
will.

The head of the
skavel is self-
accusation.

Do not impute
your sins to
others!

but þe preest aske þe þerof, & þanne þou seyst it to þe preest,
be-cause þou knowyst it, & wylt noȝt tellyn it but þe preest
aske þe, & þanne þou seyst it; þat schrifte profyzteth þe noȝt
to þi saluacyous, *secundum quosdam*. þis scho of recordyng 4
þi synne muste be scharpe in schame of þi synne. ȝif þou
stood al nakyd opynly in a gret feyre, þou schuldyst | be sore
a-schamyd of þi priue membrys þat alle men seen hem; myche
more owyst þou to ben a-schamyd of þi synne fowl & horrible, 8
in þe syȝt of god & of alle seyntes. *Apostolus*, 'Quem fructum
habuistis in quibus nunc erubescitis,' *Rom. vj.*¹ Hugo de *santo* 10
victore seyth, schame is a gret parcell of amendys for þi synne.
þis schame muste be so scharpe, þat þou auauhte þe noȝt for þi 12
synne for schame. þe scho of recordyng þi synne² muste be
myȝty, þat it breke noȝt of þe scauel for ony schame, tyl þou
be schreun þerof. ffor salomon seyth in hise *proverbs*³, he
þat schryueth him noȝt of his synnes, he schal noȝt be sauȝd; 16
he þat is schreun þerof, & forsakyth his synnes, he schal haue
mercy. þerfore, lokyth þat þe scho of ȝoure scauel, þat is, þe
recordyng of ȝoure synne, be scharp in schame & myȝti in wyll
to be schreun. þer-fore seyth þe *Psalmist*⁴, 'Dixi: confite- 20
bor.' I haue seyȝd & recordyd my synne in scharp schame,
I schal be schreun of my synne, wyth a myȝti wyll & desyre.

þe heued of þis scauel muste be accusyng þi-self, noȝt excus-
yng þi-self in colouris⁵, and puttyng þe defawte of þi synne on 24
opere persones, as þus; 'god ȝaf me no myȝt to wyth-stondyn
it. opere folk dyde me don it. It was operys defaute & noȝt
myn. myn husbonde dede me don it, my wyif dyde me don
it, or my wyif was cause þerof more þan I. temptacyouns & 28
sterynges of opere dyde me don it.' towche non oper þan þi-
self! make streȝȝt þis heued & narrow, þat it towche þi-self
& non opere! streȝȝtly accuse þi-self & non oper! as *dauid*

¹ *Rom. vi. 21.*

² MS. in margin: 'þe scho of þe scauel siue recordacio peccatorum.'

³ *Prov. xxviii. 13.*

⁴ *Ps. xxxi. 5.*

⁵ MS. in margin: 'þe hede of scauel, siue accusacio sui ipsius non ex-
cusacio nota.'

seyde to god, 'Ego peccavi', I dyde þis synne of myn owen wyckydnes. *Prouerbia* xvij.² 'Justus prior accusator est sui.' coloure noȝt þi schryft þe fayrest owtewarde, but seye aȝens þi-
 4 self as foul, as horryble, as it was do. þerfore seyth þe Ps. 'Dixi: confitebor aduersum me,' I haue seyde my synne in herte recordynge, I schal knowe my synne in schryfte aȝens my-self.

8 þis heued, accusacyoun in schryfte, muste be hole in symple-
 cite; þat is, loke in þi schryfte þat it be symple & noȝt double
 in thynkyng oon, and tellyng an-*oper*; as þou seyst to þe preest,
 I forsake my synne, & in þin herte þou purposyst to turne
 12 aȝen to þi synne. ne telle noȝt in þi schryfte flaterynge iapys
 & talys, ne *opere* processe þat longeth noȝt to þi schryfte; but
 symplely late þin herte & þi tunge acorde in one, & reherse in
 þi schryfte no proces but þat nedyth. for summe in schryfte
 16 schal tarye þe preest wyth sleueles talys þat no-thing longyth
 to schryfte.

¶ Also loke þat þe heued of þi scauel be hole in truthe³, þat
 it be noȝt brokyn wyth lesynges & falsnes, in lying on þi-self
 20 or on *opere*. And loke þi schryfte be hole to oo preest, & noȝt
 to manye; on gobet told to oon preest, an-*oper* gobet told to
 an-*oper* preest, is noȝt goodly. Also loke þis heued of þi
 scauel be hole in schryfte of alle þi synnes, þat no synne be
 24 kept vnschreuyn; for þanne were all lost. Exaunple; ȝif an
 hole be opyn in a schyppe, þat þe water may entryn in, þowȝ
 alle *opere* holys of þat schyppe ben stoppyd, þe schyp
 |drenchyth, for þat on hole is opyn; ryȝt so, in schryfte. for [Fol. 59 a.]
 28 on dedly synne vnschreuyn þou schalt be dampnyd, þof alle
 þin *opere* dedly synnes be schewyd in schryfte to þe preest.
 On a kynges borde is sett hole breed⁴ & no brokyn breed.
 Ryȝt so, to þe kynges borde of heuen sette no brokyn schryfte,
 32 but sett þeron an hole schryfte! ȝif þou haue manye dedly
 woundys, & alle ben curyd saaf one, ȝet þat oon wounde sleth

¹ 2 Reg. (2 Sam.) xxiv. 17.

² Prov. xviii. 17.

³ MS. in margin: 'þe heued of scauel siue veritas.'

⁴ MS. in margin: 'exemplum.'

Self-accusation
must be candid

and plain-
spoken;

it must be true
and complete,

delivered all to
one priest.

and comprising
every sin.

Simile of a leaky
ship.

þe. Ryȝt so, ȝif þou schryve þe of alle þi dedly synnes saue of on, þat one dedly synne schal dampne þe.

Self-accusation
must be reason-
able,

¶ Also loke þe heued of þi scauel be hole in discrecyoun & ¶ in resoun¹, in charyng þi synnes after þei weyin in gretnes, 4 noȝt in holdyng grete synnes smale, ne in heldyng smale synnes grete, but dyscretly holde hem as þei are, & as þi confessour tellyth þe, & telle þou noȝt as a fool þi gode dedys, as þus, 'I dede neuere thefte, ne leccherye, I slowe neuere man, I faste, 8 I wake, I praye, I do penaunce.' þise gode dedys nedyn noȝt to be schewyd in schryfte, but schewe þin euele dedys in þi . confessioun, & þat is discrecyoun. Ps.² 'Dixi: confitebor aduersum me iniusticiam'—non dicit bonitatem. 12

relating only
your own sins,
not those of
others;

¶ Also þis heued of thy scauel in schryfte it muste be hole ¶ in propyrhed³, in oo pece, noȝt brokyn in dyuerse pecys; þat is, holly accuse þi-self of þin owne propyr synnes, & breke noȝt þi schryfte in accusyng opers synnes, as þe husbonde tellyth þe 16 wyves defawtes, & þe wyif þe husbondys defawȝtes. telle þin owne synnes, & noȝt þi neyȝbouris synnes; for [ȝif!] þi schryfte be noȝt hole of þin owen propyr synnes, but it is brokyn in-to oper mennys synnes, it profyteth noȝt. þerfore, say þin owne 20 synnes, late opere mennys be! Ps. 'Dixi: confitebor aduersum me iniusticiam meam'—non dicit alienam.

it must also be
humble.

Also þe heued of þis scauel in schryfte, þat is, accusyng ¶ þi-self, it muste be hole in lownes & in worschippe, in obeying 24 lowly to þe preest, to receyue of him mekely penaunce, his techyng & his repreuyng. and noȝt vnworschippþ þou þe preest! telle þou noȝt his counseyl þat he seyde to þe in schryfte, deptraue hym noȝt, lye noȝt on him, dyspise hym noȝt, carpe þou 28 noȝt azens him in confessioun, wyth prowde & vnreasonable woordys, refuse noȝt þi penaunce vnbuxomly! but, as to þe mynistrer of god al-holy, meke þe lowe, obeye þe to him, loue him, drede hym, beleue in his woordys, worschippþ hym; for þi 32

¹ MS. in margin: 'þe hede of þe scauel sit integrum in discrecione & in racione.'

² Ps. xxxi. 5.

³ MS. in margin: 'confessio sit tua non aliena.'

schryfte is noȝt only to hym ne for him, it is for þi god & to þi god. Ps. 'Dixi: confitebor aduersum me iniusticiam meam domino'—non dicit homini, sed domino.

4 þe scho & þe heued in þis scauel of confessioun I haue teld þou; an-oþer day, I schal telle of þe handle per-of.

[*A Clerk the Murderer of a Goldsmith.*]

6 Cesarius seyth¹: In þe cyte Accabatenci², a jung clerk poore
8 of good seyde to a goldsmyth, hys neyȝboure, þat a marchaunt
was come to his hows, & wolde hyen vessel & cowpys of gold &
of syluer of dyuers foormys. þe goldsmyth folwyd þe clerk,
wyth myche vessel of gold & syluer. when he was entryd þe
12 clerkys hows, þe clerk & his sustyr slowyn hym, & threwn
hym in a gonge. seruauentyz of þe goldsmythes sowȝtyn hym
at þe clerkys hows be suspicyoun, & foundyn hym in a gonge,
slayn. | þe clerk & his suster were dampned to þe fyir be þe
16 lawe. þe clerk wolde noȝt be schreun, & brente all to asschys.
his suster was schreun, & be þe vertu of schryfte, was vn-
towchyd of þe fyir.

A clerk and his sister

allured a goldsmith into their house, and murdered him.

They were discovered,

[Fol. 59 b.] and condemned to be burnt.

The sister confessed, and was saved from the fire.

Lo, what þe scauel of shryfte dyde to here! sche was sauȝd,
20 here brothyr was brent. þerfore, beth schreun of þoure synne,
& saue þou fro fyir of helle to lyve in blysse! Ad quod & c.

Such is the power of shrift.

Capitulum xxviiij^m.

De confessione.

3 THE oþer day, I telde þat schryfte was a scauel, to caste þe
25 harde wose of þoure synne out of þoure pytt of lustys. þe
two partys of þis scauel of confessioun, I haue told þow, þat is,
þe scho & þe heued; and now I schal tel þou of þe handyl in þis
28 scauel of confessioun.

The handle of the skavel of confession.

¹ MS. in margin: 'narracio de clerico paupero qui cum sorore sua propter iocalia sua aurifabrum occiderunt, nota bene de confessione.'

² Corrupted from Civitas Attrabatensis = Arras; cf. *Cæsarius Heisterbacensis*, ed. J. Strange, vol. i. p. 130.

The handle has
six parts, which
are: 1. explicit-
ness,

pis handyl muste be in lengthe vj. spanne, þat is, it muste haue vj. parcellys longynge þerto. þe ferste spanne in lengthe, it muste be nakyd¹, þat is, opynly schewyd out in confessioun to þe vnderstandyng of þe confessour, & noȝt coloured in therk & 4 fayre woordys.

2. accuracy,

þe secunde spanne in lengthe of pis handyl muste be rythede. for ȝif pis handyl be wrong, it is vnspedefull to werke wyth. as þus; in þi schryfte say ryȝtly in what astat & what degre 8 were þou, whanne þou dedyst þat synne, & in what astate or degre was þe oper persone by whom þou synned, were þou or þe oper persone syke or hole, chyld or of full resoun, ȝung or olde, pore or ryche or gentyl, fre or bonde, wyttyng or vnwyttyng, wyth þi wyll¹² or aȝens þi wyll, weddyd or sengyll, of þi kyn or of straungerys, seculere or relygyous, clerk or lewyd, mayde or wydewe, of þi gostly kynrede or nay, of þin affynyte or nay, or cristen man or iewe. telle also ryȝt what synne þou hast do, & where þou 16 dydest þat synne, in pryue place or opyn place, in holy place or oper place, dedyat þi synne alone or wyth helpe & strengthe of opere, or be opes counfort. telle ryȝtly how manye, & whiche þou hast harmyd be procuryng of opere, or be þin owyn steryng 20 to synne. dedyst þou þat synne be þin owen malyce, wyth-outyn temptacyoun, or ellys be temptacyoun of þe feend, of þi flesch, or of þe worlde? why dedyst þou þat synne, in malyce or in gamen, for coueytise or for pouerte & nede, for reccheleshede 24 or for despyȝt & for contempte? dedyst þou synne drunken or sobre, for loue or for hate, for hungyr or thyrst, for cold or hete, or nedeles in hastynes, or wyth avysement? Telle ryȝtly how 28 ofte þou dedyst þat synne, how foule þou dedyst þat synne, slepyng or wakyng, what tyme dedyst þat synne, in lentyn, in fastyng dayes, in holy festys, or in werke-dayes, or in tyme of goddys seruyse. how ofte & how longe hast þou synned & mys-pendyd þi lyif? how manye matynes, massis, euesangys, howrys, 32 prechynges, offrynges, & opere gode dedys, hast þou omytted & fayled? how ofte hast þou iangelyd, rownyd, & slept, in tyme of

¹ MS. in margin: 'handil of þe scauel most be vj. spanne in lenght.
1. confessio sit nuda. confessio non [sit] colorata. nota bene.'

dyuyn seruyse in holy cherche? telle þou ryztly in þi confessioun þe circumstaunce of þe synne, & whanne þou dedyst þat synne, a-forn þi penaunce or after. *versus*: 'Quis, quid, 4 vbi, per quos, quociens, cur, quomodo, quando?'

¶ þe thridde spanne in þe handyl of þi schryfte muste be 3. speediness, spedyhed, wyth-outyn delaying. tarye þou noȝt fro day to day, fro woke to woke, fro ȝere to ȝere, ne tyl art seek, or tyl deth 8 comyth; but whanne þou felyst þe in dedly synne, spedely & has-tely be schreue, & abyde no lengere. [Fol. 60 a.]

¶ þe iiij. spanne of þis handyl in schryfte is wepyng, noȝt 4. weeping. leyȝhyng chere in herte, in face, in eyȝe, but, as Marye mawdeleñ 12 dede, wassche þou þe feet of crist, þat is, his manhod, wyth wepyng terys in þi confessioun, & crist schal cacche out of þe vij. feendys, þat is, vij. dedly synnes, as he dede out of marye mawdeleñ. & þanne schalt þou haue forȝeuenesse & mercy, as sche 16 hadde & seynt Petyr for here wepyng. for wepyng is þe watyr þat ihesu desyareth to drynken, *secundum doctores*, after whiche watyr of wepyng he thyrsted on þe cros, & seyde, 'I haue thyrst,' þat is, for helth of mannys soule, for wepyng of mannys 20 synne. ffigure here-of Iohannis iiij^o.¹ crist restyd him be þe (Allegory of Jacob's Well) pyt & þe welle of samarye, þat is, be þe synfull body, sory of his synne. & crist askyd watyr of þe womman samaritan, þat is, he askyth watyr of wepyng terys of synfull soule for his synnes. 24 scripture seyth, '*lacrimę extinguunt viciorum flammās*,' wepyng qwenchytz þe flammys of synne.

¶ þe v. spanne of þis handyl in schryfte is often schryuyng for 5. repeated confession. forȝetyng. ȝif þi scherte be vsyd al þe ȝere vnwasschyn, be þe 28 ȝerys ende it is ryzt foul. þi lauendere may noȝt, þanne, wasschen it als whyȝt & als clene as ȝif it be wasschyn euery woke onys. 32 þi pyt is clene; þe seldere þi scauell is vsed, þe lengere it is or þi pyt be farmyd. ^{Simile of the shirt.}

¶ þe vij. spanne in þe handyl of þi confessioun is frelyhede; 6. Spontaneity.

¹ John iv. 6.

Example of a
servant staying
for fear of
punishment.

pat frely, be þi good wyll, for loue & deuocoun to god, þou art schreun, þanne is þi schryfte medefull. for 3if schame of þe world, or dreed of deth, or dreed of helle, compelle þe þerto, & nozt loue to godwarde, ne deuocoun, ne þi fre wyl, þanne þi schryfte is 4 nozt werth. Exauple¹. þi seruauant or þi bonde-man is fals & vnkynde to þe, pat wyl nozt serue þe, but rennyth away to þi most enemye, & seruyth him, tyl þou puttyst hym in prisoun or in stokkys, & þanne he turneth to þe, & seruyth þe awhyle. þis 8 is for no loue but for dreed. for whenne he is lowse, sone after he rennyth away azen. þou kunnyst hym no thank, for he seruyth þe nozt for loue. Ryzt so, whyl þou art heyl, þou art fals & vnkynde to þi god, and seruyst his most enemye, þe feend, in 12 synne. whanne god settyth þe in stockys of sykenes, or in prisoun of deth-euyll, þanne turnyst þou to god, & art schreun, & behotyst to seruyn hym. but as sone as þou art heyl azen, þou art fals to god, & seruyst azen þe deuyl. god kan þe no thank, 16 for þou louyst him nozt. for whan þou art schreun nozt for loue of god but for dreed of wordly schame, or for dreed of syknes, or for dreed of deth, or for dreed of peyne of helle, þis handyll is to schort, it is nozt werth. make it a spanne lenger, 20 wyth fre wyl, fre loue, & fre deuocoun to god, er þou be compellyd þerto be sykenes or be deth! & þanne god louyth þe, & þanne hast þou a good scaueñ to caste wyth out þi wose.

[Fol. 60 b.] take þou þis scauel of schryfte, wyth alle | thre partes, wyth 24 scho, heued, & handyl, as I haue told þe in two tymes, & laboure faste, & caste out þe hard wose of þi synne! 'Confitemini alterutrum peccata vestra'²!

[*The English Witch who died Unshriven.*]

28

A witch died
unshriven.

Cesarius, pat clerk, tellyth³ pat a wycche in Ingelonde 65 wolde nozt be schryuen, whann sche dyed. be here byddyng, whann sche was deed, here frendys sowedyng [here] in hertys

She was buried
in a coffin of
stone fastened
with iron chains.

ledyr, & cloyd here in a stonyn coofere boundyn aboutyn wyth 32 iij. yren cheynes, & þe lyd abouyn schett & sowdyd, wyth leed &

¹ MS. in margin: 'Exemplum.'

² James v. 16.

³ MS. in margin: 'Narracio de confessione.'

yren. hyre sone, a munke, & here dowȝter, a nunne, wokyn here
 body iij. nyȝtes in cherche, as sche bad hem; & ȝif sche abyde
 styлле in ȝe cherche iij. nyȝtes, þanne schulde þei berye [here] ȝe
 4 day aftyr. ȝe two ferste nyȝtes, in syȝt of alle þo þat wokyn here, But fiends broke
 feendys comyn, & brokyn vp ȝe cherche dorys, & two cheynes of the chains in
 þat stonyn coffre. ȝe myd-cheyne was styлле hole. ȝe iij. nyȝt, three sub-
 at cokkys crowyng, ȝe feendys comyn aȝen, wyth dyn & crye, þat sequent nights,
 8 all ȝe cherch quakyd, & ȝe erthe also. Oon of ȝe feendys þat
 was mayster-feend, most horryble & foul, prowdeley wente to ȝe
 body, & bad here be name aryse. sche seyde, 'I may noȝt for
 þis yren cheyne.' ȝe feend seyde, 'for þi synne ȝe cheyne schal
 12 breke!' ȝe feend brak þat myd-cheyne, & with his foot smote
 away ȝe lyd. sche ros opynly, in syȝt of alle here wakerys, &
 roryng went out at ȝe cherche-dore, & was sett on a blak and carried her
 brennyng deuyl, & born to ȝe pytt of helle. to Hell.

16 why? for ȝe scauel of schryfte had noȝt cast out ȝe wose of
 here synne. þerfore, beeth ware, & wyth þis scauel ferme ȝoure
 pytt!

[*The Fiend and the Unfaithful Penitent.*]

20 Cesarius¹. A feend wonyd in braban in an howse, & telde
 opynly euery man þat com thedyr his synne, whiche he was noȝt
 schreuyng of. A man was schreuyng of a preest, & in herte he A man who had
 purposyd to turne aȝen to his synne. þis man wente to ȝe feend, confessed, with-
 24 & lokyd in at ȝe dore. ȝe feend seyde, 'come hedyr, freend, þou out serious
 art catlycked & qwyte of þi synnes in þi schryfte.' ȝe feend repentance, was
 opynly tolde out alle his synnes to all ȝe peple, for all his told all his sins
 schryfte. why? for his schryfte was noȝt worth, for he purposed publicly by a
 28 to turne aȝen to his synne. ȝe man was a-schamyd, & was fiend.
 schryuen to a preest, wyth full purpos to forsakyn his synne. & He confessed
 þanne he, be ȝe byddyng of ȝe preest, wente aȝen to ȝe feend, again, and when
 & lokyd in at ȝe dore. An-oþer man stondyng besyde seyde he returned,
 32 to ȝe feend, 'lo feend, þi freend is comyn aȝen to loken how þou
 faryst. telle vs aȝen his synnes as þou dedyst ȝyesterday. ȝe

¹ MS. in margin: 'Narracio de confessione.'

the fend knew him no more. feend seyde, 'I knowe hym noȝt, it is noȝt he þat I accusyd ȝysterday.' þe peple helde þe feend a lyere, & þat man was sauȝd fro schame.

Se here þat fals schryfte profyȝteth noȝt, & trewe schryfte 4
castyȝh out synne. take this scauel of trewe schryfte, & caste
out þer-wyȝh þi wose of synne! and þanne schal grace entryn
þi soule here, & in þin ende þou schalt entryn endeles ioye! Ad
quod &c 8

Capitulum xxix^m.

De Satisfaccione.

When the pit of
your conscience
is clear of the
water of curse

[Fol. 61 a.]

and the ooze of
deadly sin,
even the crumbs
of that ooze
must be cast out,
with the 'shovel
of satisfaction.'

Satisfaction is
like a healing
salve.

It is indispens-
able for attain-
ing salvation.

I HAUE told ȝou here-be-forn how ȝe schul castyn out of þe 3
pytt of ȝoure conscyens þe corrupt watyr of þe gret curs, 12
wyȝh þe scope of penauns, & þe wose of dedly synne, wyȝh þe
skete of contricyoun & wyȝh þe scaueȝl of confessioun. but
now, me muste telle ȝow [how] ȝe schal schouele clene out þe
crommys of þe wose of synne, wyȝh þe schouyl of satysfaccyoun¹. 16
for þowȝ þi wounde, þi sore, & þin hurte, be delyueryd fro deed
flesch, þat is, of dedly synne, be þe corrysie of contricyoun, &
also made clene, wyȝh drawynge salue of confessioun, ȝit, it
nedyȝh to ben helyd vp, wyȝh an helyng salue of satisfaccyoun, 20
ellys it wolde be styȝle sore & neuere hole, ȝif þou be of powere, &
haue tyme þerto. 'quia non remittitur peccatum, donec restitu-
atur ablatum.' xiiij. *questio* vj.² ȝif þou be neuere of powere to
restore & to makyn amendys, & þou woldyst makyn amendys, ȝyf 24
þou myȝtest, so þat þou makyst amendys as fer-forȝh as þi catel
& þi good mowyn enteyne, þanne þi sorwe & þi schryfte schal
be þi saluacyoun, & ellys nouȝt. for hugo de *sancto victore*³
seyȝh, þowȝ god be mercyfull, he also is ryȝtfull. þerfore, he 28
forȝeyȝh noȝt so synne but þat he askyȝh peyne. as he forȝeyȝh
synne be his gret mercy in sorwe & in schryfte, so he askyȝh

¹ MS. in margin: 'schouele of satisfaccyoun.'

² Capitulum I. Causa 14. *Quæstio* 6 [Corpus Juris Canonici, i. 742].

³ MS. in margin: 'hugo de *sancto victore*.'

penaunce & amendys in satysfaccoun of his gret ryztwysnes.
 panne, after *zoure* contricyoun & confessioun, 3if 3e haue tyme &
 powere, 3e muste take þe schouell of satysfaccoun, 3if 3e wyll
 4 be sauyd.

Satysfaccoun is to fulfille þi penaunce enioyned of þe
 preest, & to pay þi dettys to qwyke & dede & to holy cherche,
 & to restore þat þou hast falsely gett, to makyn amendys for þi
 8 wrongys & þe harmys þat þou hast don, & no more to turne
 aȝen to þi synne. for a wounde or a sore often hurte is ful
 hard to makyn hole. 'Vulnus iteratum tardius sanatur.' 'Inanis
 penitencia est, quam sequens culpa coinquinat.'

Satisfaction is to
 do penance, to
 pay one's debts.
 to make amends
 for any harm
 done, and never
 to turn to sin
 again.

¶ A schouyl hath iij. thynges; a scho, an heued, & an handyl.
 13 Ryzt so, *secundum hugonem de sancto victore*, satysfaccoun
 hath iij. thynges¹, þis thre princypall partyes; Almes-dede,
 fastyng, & prayere. In almes-dede god reseuyth of vs þat
 16 we ȝeun to þe pore, as crist him-self seyth in þe gospeil,
 Mat. xxv.² In fastyng & in bodyly penaunce god takyth of vs
 sacryfise of a trubelyd spyrite. Ps.³ 'Sacrificium deo spiritus
 contribulatus.' In prayere god takyth of vs an offryng.
 20 *Augustinus*, 'Omnis oracio oblatio est.'

The shoe, the
 head, and the
 handle of the
 shovel of satis-
 faction repre-
 sent alms, fast-
 ing, and prayer.

þe scho of þe schouele is be-forn in þe heuyd; ryzt so, in
 schouele of satysfaccoun, ferst be-forn muste be a scho, & þat is
 almes-dede. *Crisostomus*, in *imperfecto Opere*, xv. super Mat-
 24 *theum*⁴, he askyth whi almes-dede schul go be-fore prayere? &
 he answeyth þerto him-self, & seyth, for almes-dede is noryschere
 & makere redy þe weye to god a-forn þe face of prayere, þat
 prayere folwyng after almes-dede, mowe fynde redy weye to
 28 god & redy place to his mercy, as a purveyour goth be-forn
 to takyn an jn for his mayster; and as þe yren scho of þe
 schouele entryth be-fore in-to þe wose, þat þe heued of þe
 schouele myȝte entren in after: so almes-dede owyth to go be-fore
 32 to god to askyn helpe, þat prayere folwyng, mowe spedyn in

Why it ought to
 preceede prayer.

¹ MS. in margin: 'satisfactio tria: elemosina, ieiunium, oracio.'

² Matt. xxv. 40.

³ Ps. li. 19.

⁴ For the so-called 'Opus imperfectum in Matthaeum' cf. Migne, Patr. Graeca, tom. 67. p. 2.

grace. Salomon¹ seyth, 'Ante oracionem prepara animam tuam,' A-forn þi prayers make redy þi soule, | þat is to seyne, make redy þi soule, ferst in almes, & þanne praye þus after, *secundum crisostomum* vt supra. As oyle ȝueth lyzt to þe 4 laumpe², so almes ȝeuyth lyzt of feyth to prayere, for to haue trust & feyth to spede. whanne a leche, be-forn his cure, is wel rewarde wyth ȝyftes, þanne afterward þe gladlyere he doth his kunnyng to make þe seke hole. Ysa. liij.(?) þerfore, rewarde 8 þi leche ihesu, ferst in begynnyng of þi satysfaccoun, wyth ȝyftes of almes-dede to þe pore; for þat þou ȝeuyst to þe nedefull, þou ȝeuyst it to god, Mat. xxv.³: and þanne ihesu gladly & redyly schal make þe hole in soule. Thoþ. iiij.⁴ 'Elemosina ab 12 omni peccato liberat.' but þis scho almes, it muste be scharpe befor in wyl to forsake þi synne. for it is more scharp to þe synnere, & more greuyth him, to leuyn his synne þan to geuyn almesse. þerfore, scharpe þis scho almes-dede in forsakyng þi 16 synne. 'Miserere anime tue placens deo⁵.' A leche byddeth þe syke vnder his cure, ȝif he be curable & wyl be hole, þat he absteyne hym fro noyous metys & drynkes. Ryzt so, to þe in sykenes of dedly synne, ȝyf þou wylt be curyd & sauýd, ihesu, 20 þi leche, byddeth to þe, Ioþ. viij⁶. 'Vade, noli amplius peccare,' Go, & be in wyth no more to synne. for but þin almes-dede be scharpe, wyth a scharpe wyth to leue þi synne, þe scho almes in þe schouyth of þi satysfaccoun, is to duff þat it schouelyth 24 nozt clene out þe crommes of þe wose of þi synne. *Crisostomus* vt supra, 'Qui peccat & elemosinam facit, perdit quod facit; pro cessato peccato peccatoris datur elemosina, non pro occurrente.'

Prayer Take þis scho almes, wyth scharp wyl to leue þi synne, take 2 þanne þe heued of þi schouele in satysfaccoun, þat is, prayere⁷! 29 *Crisostomus* vt supra, he seyth, Prayer is more worthy to god þan almes or fastyng. why? for almes comyth of þi temperaith godys, fastyng comyth of þi body, but þi prayers 32 comyth out of þin herte, & þerfore þat is heued & worthiest

Alms is to prayer what oil is to a lamp.

Alms must be given with a will to sin no more.

more valuable than alms and fasting.

¹ Ecclesiasticus xviii. 23.² MS. in margin: 'exemplum.'³ Matt. xxv. 40.⁴ Tobit iv. 11.⁵ Ecclesiasticus xxx. 24.⁶ John viii. 11.⁷ MS. in margin: 'Oracio.'

in-myddes betweñ almes & fastyng, as þe heued of a schouyñ is
 in-myddes be-twen þe scho & þe handyñ. Crisostomus super
 Mattheum, in *imperfecto opere* xij., dicit: As frankencense wel Prayer is like
sweet incense.
 4 made delyteth man in smellyng, whan it is put in fyir, so þi
 prayere deuoutly prayed in fyir of charyte, delyteth god in
 swetnesse. Ps.¹ 'Dirigatur oracio mea sicut incensum in con-
 spectu tuo.' Crisostomus seyth, als sone as þi prayere is out
 8 of þi mowth, aungelys takyn it in here handys, & offeryn it vp
 a-forñ god. Ryzt so, þi rounnynges, þi iangelynges, þin ydeñ
 woordys, þi chydnynges, þi repreuynges in holy cherche & in
 goddys seruyse, in processions, & in tyme of deuocouns,
 12 feendys beryn hem fro þi mowth, & offryn hem vp to here prince
 Sathan in helle. þerfore, 3if þis heued of þi schoueyñ, prayere,
 be brokyn in iangelyng, in tellyng talys, in dedly synne, or in
 wycked lvyng; þanne þis heued prayere doth þe no profyzt.
 16 þerfore, kepe þi prayere hole, wyth-oute iangelyng & iapyng in
 diuyn seruyse, in clennes of leuyng, 3if þou wylt schouele out Do not impair
your prayer by
talking in
church!
 þer-wyth þe wose of þi synne. Crisostomus super Mattheum, in
imperfecta omilia xv., dicit, 'Qui orat in peccato, non rogat
 20 deum sed deludit deum,' whan þou prayist, & dost dedly synne,
 þou prayest nozt god², | but þou iapyst god & scornyst him. þer- [Fol. 62 a.]
 fore, late þi prayere ben hole, wyth-oute breche of dedly synne,
 & wyth-oute iapyng & iangelyng in dyuyn seruyse & in
 24 praying, þat it mowe avoyden þi wose of synne. ¶ Whanne
 a leche³ is plesyd, wyth fayre woordys & plesyng speche, þanne
 gladly he besyeth hym to make þe seke hole. Ryzt so, whan
 þou plesyst ihesu, þi leche, wyth plesaunt preyer nozt dyffoulyd
 28 in iangelyng ne in synne, þanne ihesu gladly makyth þe hole
 fro þi synne. Ysa. lij. (?) & in Psalmo⁴, 'Ipse enim est qui sanat
 infirmitates tuas qui redimit de interitu vitam tuam.' þe moðyr⁵ Simile of a
mother's
offering-candle.
 for here syke chylde makyth a candell, & makyth a vowe in
 32 prayere. Ryzt so, whenne þou seest þi soule peryssche in dedly
 synne, no bodyli leche may cure þe. make a candel of gode
 werkys of almes-dede, luc. xij.⁶ & 'lucerne ardentes in manibus

¹ Ps. cxl. 2.² MS. god god.³ MS. in margin: 'exemplum.'⁴ Ps. cii. 3, 4.⁵ MS. in margin: 'exemplum.'⁶ Luke xii. 35.

vestris,' & make a vowe of deuowte prayere to god, & þi soule schal ben hole. Jeronimus super Mattheum, 'Oracione sanantis pestes mentis.'

[*The Conversion of Peter, the Hard-hearted Toller.*] 4

Ex legenda Iohannis theolonarij ¹. þere was a tollere clepyd Perys, wondyr-ryche, to þe pore vnmercyfull, non almes ȝeuynge, but þe pore dyspysing, & hem betyng or cacchyng out at his gatys, wyth his doggys. A pore man seyde to his felawys, 'for 8 a waiour I schal gon & askyn almes of Perys tollere, þat doth dyspyzt to alle pore hym almes askynge. þe waiour was leyde.

A beggar went to Peter the Toller, and asked for alms. Peter angrily threw a rye-loaf at him, which the beggar took up.

þe pore man goth to Perys hows; & Perys bare rye-louys fro þe oven to þe pantrye. þe pore man askyd hym almes. but 12 Perys had no stone, but for angryr & dyspyzt he kyst a rye-loof to haue brokyn his heued. þe pore man stowpyd, þe loof wente ouyr his heued. þe pore man ran after þe loof, he took it vp, & bare it to his felawys, seying þat he hadde þat loof of Pers, & 16

While ill Peter dreamt he appeared before his judge. Angels balanced his sins against that rye-loaf, but it was found too light.

so he wan his waiour. Two dayes after, Perys was syke to þe deth, & thouȝte he syȝe him-self led a-forn þe heȝ iuge crist. & feendys he seyȝ, þat puttyn alle his synnes in o scole, and aungelys, aȝ heuy, puttyn in an-oper scole on þe oper syde þat 20 rye-loof þat Perys keste at þe pore mannys heued. it weyed but lytel, it was noȝt euen in weyȝte to his synnes. þe aungelys seyden to him, 'Perys, make þis rye-loof heuyere in almes-dede, ellys þe feendys schal haue þis soule.' Perys a-wook, & seyde to 24 þe peple, 'Syth oon rye-loof, þat I keste in dyspyzt at þe pore man, hath comfortyd me, myche more schal profyten me to ȝyuen almes to þe pore for loue of god.' þanne ȝaf he aȝ his good to þe pore for þe loue of god, & solde him-self, & ȝaf þe monye to 28 þe pore, & after dyde myraclys manye in erthe, & now is a seynte in heuen.

Peter then gave all his goods to the poor, and is now a saint in Heaven.

þerfore, takyȝ þis scho almes in þe schouell of satysfaccyoun!

¹ MS. in margin: 'narracio.' The authority of this story is curiously misquoted. It is the story of Petrus Telonarius from the Vita Sancti Ioannis Eleemosynarii in the Vitae Patrum. Cf. Migne, Patr. Lat. vol. 73. col. 356.

[*A Monk saved by the Prayers of his Brethren.*]

¶ Petrus damianus dicit¹: A munke, deed lying on bere in A dead monk
 cherche, at masse, at *Agnus dei*, he ros vp on þe bere, & cursyd rose from his
 4 god. he spytted on þe cros, he dyspysed oure lady, he seyde : bier, and cursyd
 ' why synge 3e & pray for me ? I am dampnyd & brent in fyir God.
 of helle.' þanne, þe munkys, his bretheryn, prayed for hym, But the prayers
 wyth all here herte, & betyn hem-self nakyd on þe brest, wyth of his brethren
 8 here fystes, in here prayers. þe munke turnyd hym to god, & made him turn
 & worschyped hym, & cryed hym mercy. he forsooke þe deuyl, to God again,
 & kyssed þe cros. he was | schreun wyth full sorwe, he dyde [Fol. 62 b.]
 penaunce, and, þe next day, he deyid aȝen. his soule wente to and he was
 12 heuen, wyth melodye of aungellys. saved.

Perfore, sythe prayere of his bretheryn halpe him fro deth to
 lyif, fro dampnacyoun to penaunce, fro synne to grace, fro peyne
 to ioie ; take 3e þis prayere for þe heued of ȝoure schouyl satys- Therefore, pray
 16 faccyoun, wyth þe scho of almes-dede². for þe handyl of þe and give alms !
 schouele, I schal telle ȝow an-*oper* day. & wyth almesse &
 deuowte prayere, caste out þe crummys of ȝoure wose of synne,
 þat watyr of grace mowe entren þe pytt of conscyens, þat 3e
 20 mowe flowe in sprynge-flood of vertuys, hye vp to þe lyft of
 heuen in ȝoure ende ! To þat hyft bryng vs he &c.

*Capitulum xxx^m.**De satisfaccione.*

¶ Reendys, þe *oper* day, I telde ȝow of satysfaccyoun, þat is
 25 þe thredde parte of penaunce, & I lykenyd satysfaccyoun Satisfaction
 to a schouele to schouell out wyth þe crommys of þe wose of
 dedly synne, þat is, all þe circumstance of vyces. I telde ȝow
 28 þat þe scho of þe schouell was almes-dede, þe heued is prayere. comprises alms,
 prayer,

¹ MS. in margin : 'narracio.'² MS. *satisfaccyoun* crossed; after *almes-dede*—& *deuowte prayere*
 repeated and crossed.

of þo two, I haue told 3ow. þe handyll of þis schouyll is
and fasting. fastyng; of þis fastyng I schal telle 3ou now.

þe schouell, þow3 it haue a scho & an heued, but 3if it
haue an handyl, it is no3t spedy to schouelyn out of þi pytt 4
of þi flesch þe wose of synne. þerfore, 3e muste take þis
Fasting has four handyll fastyng¹ in 3oure [handys]². In þis fastyng is vnder-
parts. stonde all manere of penaunce. þis handle muste be iiij. spanne
The first is abstinence from food. in lengthe. þe firste is fastyng. why? Crisostomus seyth, super 8
Mat. in imperfecto, omilia xv., why folwyth fastyng after prayere,
& goth no3t be-forn, in scripture³? for fastyng was made to
serue prayere, & no3t prayere to serue fastyng. þerfore, prayere,
þe heued, goth be-forn & þe handyll, fastyng, folowyth after 12
him to be redy to seruyn hym, as þe heued of þe schouele is
be-forn, & þe handyl þer-of is be-hynde to serue þe heued. what
schulde þe kyng profy3te in batayle alone, wyth-outen helpe?
ry3t lytel! for he were to weyke. Ry3t so, þi prayere alone 16
it is⁴ to weyk, but fastyng folwe & helpe him. Crisostomus 20
vt supra, 'Oracio sine ieiunio gracilis est & infirma'; & idem
dicit: A kny3t⁵ wyth-outen armour, or armour wyth-outen
a kny3t, is vndefensable. so prayere wyth-outyn fastyng, or 20
fastyng wyth-outen prayere, profy3teth but lytel. þerfore, take
hem to-gydere, prayere in þe heued, & fastyng after in þe
Fasting and handyll, of þi schouele. þerfore scripture sette hem to-gyders.
prayer must go together. 'Oracio & ieiunium a morte liberant.' 'Hoc genus non eicietur' 24
nisi in oracione & ieiunio.' Marð. viii.º 6. þe leche byddeth
þe seke vnder his cure, 3if he be curable, & 3if he wyl be
heyl, to abstene hym fro exces of mete & drynk. ry3t so, þou
syke in synne, 3if þou wylt be curyd, absteine þe in fastyng 28

¹ MS. in margin: 'handil of þe schouel est oracio [?]. nota quatuor.
1. ieiunium.'

² MS. fastyng.

³ MS. in margin: 'quere. quare ieiunium sequitur oracionem & non
oracio ieiunium.'

⁴ MS. it is it is.

⁵ MS. in margin: 'exemplum.'

⁶ Mark ix. 29. The Vulgate reads: *Hoc genus in nullo potest exire &c.*
The preceding quotation is not found in the Bible.

fro exces of delycasyes. Joel ij.¹ 'Conuertimini ad me in ieiunio, &c.'

loke, pis handyl fastyng be hole in clenness & noȝt brokyn
 4 in dedly synne; for seynt Ambrose seyth: he þat fastyth in
 dedly synne, he offeryth his body to god as a deed stynkyng
 carcase. whan a womman chyldeþ, sche peyneth, sche cryeth,
 sche trauayleth. Ysai. xxij.² Ryȝt so, þou soule, ȝif þou wylt
 8 chylden a chylde to god, þat is, clene lyif, peyne þe & greue in
 herte, wyth contricyoun for þi skeet of penaunce, crye in con-
 fessioun for þi scanel, trauayle þou in satysfaccyoun for þi
 schouele, & þanne schalt þou caste out clene þe wose & þe
 12 fylthe of þi synne, & schalt | þou chyldyn a chylde, þat is, [Fol. 63 a.]
 clennes of lyif.

þe secunde spanne lengthe in pis handyl of satysfaccyoun
 is hardnes of clothyng on bak & in bed. A leche, to helyn
 16 a wounde, leyth þerto a playstere. ryȝt so, to hele þi wounde
 of synne, lay þerto a playstere of hard clothyng, as Judith dyde,
 viij.³ *capitulo*³.

þe iij. spanne in lengthe of pis handyll in satysfaccyoun
 20 muste be mekenes, lownes, & myldenes⁴. who-so be angry or
 fers, his wounde, his malyce, or his sore, is harde to kure.
 perfore, þe muste be mylde in lownes & in pacyens. as a leche,
 wasschyng þe wounde or þe sore of þe syke, makyth it clene,
 24 or he⁵ helyth it; Ryȝt so, þe wounde of dedly synne in þi soule
 muste be wasschyn & made clene. wher-wyth? wyth watyr
 of legȝ þat is made wyth asschys & watyr, wyth asschys of
 lownes⁶, & wyth watyr of wepyng. for asschys & hote watyr
 28 makyn good leyghe, & but þe watyr go through þe asschys, þe
 leygȝ makyth noȝt clene. ryȝt so, but watyr of wepyng be
 medlyd wyth asschys of lownes, it pourgyth not⁷ þi synne.
 thynke wherof þou come—of asschys! thynke what þou art—
 32 asschys! thynke what þou schalt be—asschys! þou were

A pure life may
 only be attained
 through
 contrition,
 confession, and
 satisfaction.

The second
 part of fasting
 is clothing
 roughly.

The third is
 humility.

Simile of the lye.

Think that thou
 wast, art, and
 shalt be, ashes!

¹ Joel ii. 12.

² Isai. xxvi. 17 (†).

³ Judith ix. 1.

⁴ MS. in margin: 'humilitas.'

⁵ MS. it.

⁶ Added in MS. by later hand.

⁷ Added in MS. above the line by later hand.

asschys, pou art asschys, pou schalt ben asschys! þus, take þin asschys of lownes, & putte away þi stynkyng pride, & medle wel þis asschys in watyr of wepyng, and þenne hast þou good legþ, to wassche away þi foule synne.

The fourth part
of fasting is
restitution.
As the physician
cures a patient
by bloodletting:

þe iiij. spanne in lengthe of þe handle in þi satysfaccyoun **C**
is restitucyoun¹. A leche byddyth þe syke, þat hath super-
fluyte of blood, to lessyn his blood in blood-letyng, 3if he wyll
be curyd of his maladye. Ryzt so, þou þat hast getyn good be **8**
haly-day werkyng, haly-day chaffaryng, be false othys, be false
dysceyptes, be false auncerys, be false weyptes or mesours, be
fals labour, takyng more þan þou hast deseruyd in fals seruyse,
in falsenes of þi craft, & in wyth-holdyng þe hyre fro hem þat **12**
han deseruyd it; & þou hast get good in raueyn, thefte, &
mycherye, in false tythynges, & wyth-holdyng þi dettys fro dede,
qwyke, & fro holy cherche, & þou hast nozt made amendys for
þe harmys & wronges þat þou hast don; or ellys þou hast **16**
good, more þan þe nedyth, and lyith styлле, & releuyth nozt þe
pore; þou þat art gylti in ony of pise poyntes, þou hast super-
fluyte of blood, þat is, þou hast superfluyte of oper mennys
good. for þis superfluyte mayst þou neuere ben heyl in soule, **20**
tyl þis blood be leskyd in blood-letyng, þat is, tyl þou parte þis
good a-sunder, & restore it to þe awnerys, & zelde iche man his,
& ellys schalt þou be euere syke in synne. for a lessyng of blood
doth away þe maladye, it makyth þe heyl, & sauyth þi lyif. **24**
Ryzt so, restoryng² of opers godys lessyth þi purs, it doth away
fals coueytise & þe peyne of helle, & bryngeth þe to lyif of
grace, & sauyth þe to þe lyif of heuen. þou þat hast getyn
þi good in ony manere forseyd, restore it aȝen, & lengthe þou **28**
þe handyl of þi penauns wyth þis iiij. spanne of lengthe, þat is,
of restitucyoun, or ellys þe handyl of þi schouyff in satysfaccyoun
is to schort to schouyff wyth out þe crummys & þe wose of þi
synne. perfore, make it long ynow, þat þou may seye wyth **32**
Zachee, | luc. xix^o ³. 'Si aliquem defraudam, reddo quadru-

so must thou
lessen thy
wealth by re-
storing to others
what thou hast
wrongly taken
from them.

[Fol. 63b.]

¹ MS. in margin: 'restitutio facienda est.'

² MS. in margin: 'restitutio multa bona facit, nota.'

³ Luke xix. 8. The Vulgate reads: Et si quid aliquem defraudavi, &c.

plum,' zif I haue dysseyuyd ony man, I restore it to hym four-
fold. but wolde god, þou woldyst restore hym o-fold, þat is,
eueñ in-as-myche as þou dedyst him harm! but þou wylt
4 noȝt restore hym a quarter of his harme, or happily ryȝt nouȝt.
þin handyl is all to schort, þi schouyl is noȝt worthe. þou doost
no note, þi wose lyith styll in þi soule. for þi fals labour, þou
schalt haue non hyre in heuene, but be put in prisoun of helle.
8 þefore, restore to opere here harmys!

[*The Usurer carried to the Gallows by an Ass.*]

¶ De dono timoris inuenitur exemplum¹. A preest counseylid
a man in his deth, þat was a gouelere, & wyth fals tythe had get
12 his good, þat he schulde be sory, & schryuen hym, & restoryn
aȝen þat he had falsely gett. þe gouellere seyde to þe preest þat
sory he wolde be, & he wolde be schreyn, but restoren þat he
falsely had get, þat wolde he noȝt do, for þenne schulde no good
16 beleue to hym, to his wyif, ne to his childeryn. þe preest seyde,
'and but þou restore, þou schalt noȝt be sauȝd!' þe gouelere
seyde, 'seyth scripture so?' þe preest seyde, 'ȝa.' þe gouelere
seyde, '& I wyll assayen zif scripture & clerkys sayn sooth.'
20 so he deyid, & made no restitucyoun, but ȝaf a parcell of his
good to an Abbey, to be beryed amonges hem, & for to haue
part of þe munkys prayers. whanne he was beryed þere, euery
nyȝt he ros out of his graue, & cryed as a feend, & vnwryed
24 þe munkys in here beddys, & [?] here seruauuntys, & bet hem
wyth here bootys. on þe morwe, þe body was foundyn out of
þe cyte, & þei tokyn hym, & leydin hym aȝen in his graue. At
þe laste þe munkys were so vexid wyth him, þat þei dedyn
28 hym be coniured, & askyd why he ros & had no reste. þe dede
man seyde: 'I restyd neuere in my lyve on þe halyday fro
werkyng of wordly werkys, ne of chaffaryng, but I seruyd þe
world, þe feend, & my flesch, & lefte þe seruyse of god. þefore,
32 I schal neuere restyn in erthe ne in heuene, but laboure in payne.
In cherche I cesyd neuere of iangelyng, but euere, to þe cherche

A priest told a
usurer to restore
what he had got
with usury,

but he refused
to do so.

He only left part
of his fortune to
an abbey in
order to secure
the prayers of
the monks.
When buried
there, he rose
every night, and
vexed the monks
with all kinds
of tricks.

At last, he was
conjured, and
confessed

¹ MS. in margin: 'narracio de vsurario.' Cf. p. 66.

that he was
damned for
ever.

& to his mynystres, I dyde wrong & schame, falsnes & defraude;
þerfore, I may noȝt restyn in cristeȝ beryellya. I hynderyd men
of holy cherch; þerfore, here prayers helpe me noȝt. as I harmyd
hem whyl I lyved, so I dyssese hem whan I am deed. I hynderyd 4
lay-men & letteryd wyth defraude & wronges; þerfore schal me
neuere helpe prayere of leryd ne lewyd. for I wolde noȝt restore
my wronges & my dettys be my lyve, be-cause I, & my wyif,
& my chylderyn, schulde þanne haue be beggerya. þe preest 8
tolde me, but I restored, I schulde be dampnyd; & I seyde
I wolde asaye wheþer he seyde sooth or nouȝt. & now I fynde
þat he seyde sooth. I am dampnyd wyth-outyn ende. almes
ne prayere schal neuere helpe me. I ȝaf my good to þise 12
munkys; what helpe is þis to me, to robbe þe, & to ȝeue it
a frere? had I restoryd it to þe ownerys, I hadde be sauȝd
euere wretthlyd I god; þerfore, god schal euere payne me wyth-
oute reste. leryd & lewyd men I vexid, whil I lyved in 16
wronges; ryȝt so, now deed, I schal vexin hem, whil my body
restyth wyth hem. remevyth away my body, & ȝe schul haue
reste!

[Fol. 64 a.]

| hec archiepiscopus bisuntinus, magister in theologia ¹. 20

A priest kept an
ass which used
to carry his
books to the
church, and
knew no other
way.

but Jacobus de vitriaco dicit: þe frendys of þat cursed man 2
prayed a preest þat he wolde sufferyn þat body to be beryed in
his cherche, & behyȝten hym gret mede. þe preest wolde noȝt.
þe preest hadde an asse þat dyde nouȝt ellys but bare þe bokys 24
to cherche & fro cherche aȝen home, þerfore knewe non oþer
weye. þe freendys prayed þe preest to ley þe dede body on his
asse. þerto grauntyd he hem. þat, were þe asse dyde abyde
wyth þe body, þere þe body schulde be beryed; for þei wendyn 28
þe asse schulde a born þe body to þe cherche as he dyde þe
bokys, be-cause he knewe non oþer weye. þe preest grauntyd
þer-to. þe asse bare þis cursyd body, wyth-outyn ledyng neyþer

But when the
usurer's body

¹ This seems to refer to Nicholas de Flavigny, archbishop of Besançon (1227 till 1235), who is often quoted by Etienne de Bourbon, the author of a collection of 'exempla' known under the title 'De septem donis.' (Cf. Lecoy de la Marche's edition of Etienne de Bourbon, *Anecdotes Historiques*, note on p. 36.)

on þe ryȝt syde ne on þe left syde, but eueñ ryȝt furth, *wyȝh*-oute was laid upon his back, he went straight-way to the gallows, and there the usurer was buried among thieves.
 turnyng, to galowys. & þere vnder þe galowys, þe asse kest
 doun þe body. & þe body þere was beryed *wyȝh* thevis; for he
 4 was a falsere theef to god, & more good had stolyn, þan manye
 thevys þat þere were hangyd.

¶ þe perfore, ȝe proude & ferse, & ȝe ryche *wyȝh* fals getyn good,
 ȝe thevis & mychers, false tytherys, raveynerys, extorcyonerys,
 8 haly-day werkerys, & iangelerys in dyvyne seruys, beth sory,
 beth schreuyñ! restoryth! makyth amendys! ȝerne caste out Therefore, make amends!
 þe wose of ȝoure synne, *wyȝh* a skeet of contrycoun, *wyȝh*
 a scaueñ of confessioun, *wyȝh* a schouyl of satysfaccoun! or
 12 ellys ȝoure ende schal be schamefuñ dampnacyoun, as ȝe mowe
 verryly knowe, ȝif ȝe takyn hede to þis tale. &c.

Capitulum xxxj.

De restitucione.

I told ȝou here-be-form of restitucyoun, þat it is iiij spanne
 17 in lengthe of þe handyl of penaunce in ȝoure schouyl of
 satysfaccoun; and now I schal telle ȝou how many inche in Diverse kinds of restitution.
 lengthe þis handyl of restitucyoun muste be,
 20 þou hast here a parcell of þi faderys good, wyttyng þat þi
 fadyr get þat good *wyȝh* gouyl or in ony oper manere falsly, as Any portion of an inheritance increased by usury, must be restored.
 be raueyn, thefte, or ony oper fals defraude; þou art bounde to
 restore þat parcell of good, ȝif þou wylt be sauýd. Take þis
 24 for þe first inche in þis handyl of restitucyoun!
 ȝif þou styre opere to synne & to falsnes be þin euyl counseyll, He who moves others to sin, must induce them to amendment.
 & art cause of here synne, & bryngest hem in-to synne, þou
 muste inducyn hem & styren hem, in-as-myche as þou mayst,
 28 to amendment; and ȝif þou avayle hem nouȝt, pray for hem,
 & procure opere to pray for hem & to counseylin & to styren
 hem to amendment! ful perylous it is to inducyn & steryn
 an-oper to synne, 'quia vix possit restituere ad condignum,'
 32 *secundum scolam.* take þis for þe secunde inche.

Payment of
damages for
bodily harms

ffor þe iij. inche. 3if þou harme a man in body, maynyst him, or oper-wyse apeyrist his body, his membre ne his hurt mayst þou noȝt restore, but restore to hym of þi goodes for his harme after þe goodnes of his persone, & after þe quantyte of his harm, & after þe power of þi goodys, þat is for to seyne, þou muste payen for þe expensis aboute þe curyng of his hurt, & for his oper harme þat he hath in tyme of his sykenes, & be-cause he may noȝt laboure to gete his lyifode in tyme of his dysese. & charge þou more, & take hede þer-to, 3if he be pore þan 3if he be ryche. *secundum scolam distinccio xv.*

and man-
slaughter.

ffor þe iiij. inche. 3if þou sle a man be þi fre wyff, his lyif mayst þou noȝt restore, but þou muste pray for him, & do bodyly penaunce for hym, don almes-dede for hym, & susteyne wyth lyifode his fadyr & modyr & opere of his next kyn vp-on þi powere, & euere vn-to þin ende þe muste gretly sorwyn in þin herte for þat dede.

[Fol. 64 b.]

Restoration of
an injured
name.

ffor þe v. inche in þe handyl of satysfaccyoun. 3if þou defame¹ an-oper vnryȝtfully, þou art boundyn to restoryn his name in-as-myche as is in þe, & in þo placys & to þo folk þere þou defamyst hym; þere knowe þi-self, & say þat þou lowe vp-on hym, & seydist falsely.

ffor þe vj. inche. 3if þou slaunders² an-oper ryȝtfully, 3it art þou boundyn to restoryn his name in-as-myche as þou mayst, for þou dost dedly synne, & þerfore þou owyst to say, þere þou defamyst hym, 'I seyde of hym vnkyndely, vndewly, vngentyly, vnwysely, folylly, & perylously;' but say noȝt, 'I lyed on hym falsly;' for þanne lyeſt þou on þi-self.

ffor þe vij. inche. þi felawe defamyth ryȝtfully þis man. þou seyst þi felawe lyeth. be þi woord, þi felawe is holdyn a lyere; þou owyst to restoryn his name on þis manere: 'þe men, takyth non hede to my felawys woordys, for his entent was good. he wende to haue seyð sooth, & hopyd & beleuyd to haue preuyd his entent, & he was dysseyved. & þerfore holdyth hym no slaunderere!' hec scola.

¹ MS. in margin: 'de diffamacione.'

² MS. in margin: 'de scandalo falso' (f).

ffor þe viij. inche. he þat takyth or wyth-holdyth operes good vnryztfully, is boundyn to restoryn it. In many maners operes good is wyth-holdyn wrongfully, as be comaundment, whan þou 4 comaundyst an-*oper* to take *opers* good vnryztfully, or for to wyth-holdyn hem; 3if it be do be þi comaundment, þou art boundyn to restoryn þo godys. 3yf þou 3yue counseyl to takyn or to wyth-holdyn wrongfully operes good, or to don ony 8 wrong or harm, & be þi counseyl þat wrong is don in-dede, þou art bounde to restore þe hole. þis is þe ix. inche in þe handle of þi restitucyoun.

Restitution of property wrongfully withheld from the owner.

As for þe x. inche, and þou consente expressly, & acorde, þat 12 swyche wrong schal be do, & wyth-uten þin acorde it schulde nozt be do; 3if it be don in-dede be þin acorde, þou art bounde to restore þe hole harm. 'Consencientem & agentem par pena constringit.' ij. *questio* j. 'notum'.

¶ And 3if þat wrong schulde haue be do, þow3 þou had nozt 17 consentyd *perto*, þenne art þou bounde to restoryn as myche as was don harme be þe or be þine, & as myche as þou haddyst or spendyst of þo godys. þis is þe xi. inche.

20 As for þe xij. inche, 3if þou flater or preyse hym þat doth wrong, & be þi praysing he is styred & doth þat wrong, þou art bounde to restore þe hole wrong þat he doth be þi praysing.

He who encourages any offender is bound to make good the damage thus effected.

ffor þe xiiij. inche. 3if þou reseue a theef wyttyngly, or 24 defendyst hym, or kepyst treccherously in pryuite stolyn thynges or opere thinges falsly get, & be þe þat wrong & þat good is nozt restoryd, þou art bounde to restore þe hole of þat good.

He who conceals a thief or things stolen,

As for þe xiiij. inche, 3if þou be partenere in dede of thefte, 28 of gouyl, or of ony *oper* wronges, þat is for to seyne, in folowyng wyth suche doers, in helpyng, defendyng, in strengthyng, in makyng hem þe bolder, þe hardyere; þou art bounde to restore þe hole wrong.

or takes part in any theft,

32 3if þou be partynere, but only in þe þing þat is stolyn or euyff get, þenne² art þou bounde to restoryn only þat *parcell* whiche þou toke wyttyngly to þi part, or bouztyst it. þis is þe xv. inche.

or shares in the profit, is bound to make amends.

¹ Capitulum 10, causa 2, questio 1 [Corpus Juris Canonici, i. 443].

² MS. *þat*.

He who suffers
a theft to be
committed,

but for þe xvj. inche, 3if þou seest thefte be do, & kepyst þe **¶**
style, & wylt noȝt telle, warne, ne speke, whan þou myȝt
lettyn it, & art in offyse & in degre in whiche þou art bounde
to publyssch it, & to lettyn it, þanne art þou full boundyn to 4
restoryn þat thefte.

[Fol. 65 a.]

ffor þe xvij. inche. 3if þou, of offyce & of estate, owyst &
mayst wyth-stonde & lette swiche euyl doers, & wylt noȝt, | þou
art boundyn to restoryn þe wrong; for þou myȝtest haue lettȝd 8
it, & woldyst noȝt.

or refuses to
give assistance
in discovering
the thing stolen;
is bound to
make good the
whole damage.

ffor þe xvij. inche. 3if þou wytte where stolyn thyng is
wyth-holdyn, & art askyd þer-of, & wylt noȝt tellyn it, and of
þin offyse þou were boundyn to tellyn it, and þou myȝtest tellyn 12
it wyth-uten peryle of þi persone or of þin estate, þou art
bounde to restore þat thefte in þe hole. And þow þou in alle
þise forseyde art bounde in þe hole to restore þe harme to hym
þat is harmyd, but 3if one of þe partynerys restore þe hole, alle 16
his opere felawys are delyuered; but eche of þe opere is bounde,
be euē porcyoun þat longyȝh to hym-self, to restore to hym
þat restoryd all þe hole. ex dictis Thome, ij^a. ij^o. *questio* lxj¹;
& *scola*, *distincio* xv. 20

Any profit de-
rived from a
thing detained
must be re-
stored.

ffor þe xix. inche. þou schalt noȝt only restore þat þou **¶**
wrongfully hast take, but þou schalt also restore þe fruyte & þe
profyȝte of þat thyng þat þou took vnryȝtfully. as þus: 3if it
be lande or beeste, & þe fruyte & þe profyȝte of þat lande & of 24
beeste in þi tyme.

ffor þe xx. inche. 3if þou haue profyȝt of gouell, restore þe
gouell, but restore noȝt aȝen þe wynnyng þer-of. *secundum*
scolam vt *supra*. 28

Mo inches in lengthe of ȝoure handyl of satysfaccoun I schal
telle ȝou an-oȝer day.

[*The Usurer's Church occupied by the Devil.*]

A rich usurer

But I fynde In legenda lumbardica² þat þere was a fals **¶**
coueytows man, ryche wyth fals getyn good, wyth gouell & 33

¹ Cf. p. 79, note 1.

² MS. in margin: 'narracio.'

raveyn, and wyth þat good he dyde make a fayr chercĥ. þe founded a church.
 bysschop, in halwyng of þat chercĥe, sey3 a feend be-hynde þe
 awtere syttyng in a chaire, & seyde to þe bysschop: 'whi halwyst
 4 þou my chercĥe? cese of þin halwyng, for þis chercĥe longyth ^{But the Devil took possession of it,}
 to me, for it is made wyth my good, wyth gouel, thefte, raveyn,
 mycherye, & fals getyn good.' þe bysschop & þe clerkys
 fleddyn away for dreed. þe feend, wyth a thunder-crakke, ^{and crushed it to the ground.}
 8 smote doun þe chercĥe to þe grounde.

þefore, restoryth euyl getyn good to þe ownerys, & noȝt
 robbe hem to make þer-wyth chercĥys.

[*Pope Benedict damned for Unlawful Alms done for him.*]

¶ Petrus Damianus tellyth¹ þat a preest sey3 Beneytt þe pope, Pope Benedict
 13 deed, rydyng on a blak hors. þe preest seyde, 'art þou
 Beneytt?' he seyde: 'ȝa! I am turmentyd in peyne, for all þe ^{was damned, because the alms given in his behalf had been taken from ill-gotten goods.}
 16 I deyid, I bad it schulde haue be restoryd to hem þat awtyn it,
 & ellys had I be dampnyd now. but I suffere peyne & sorwe
 ynow for here falsnes þat haue noȝt fulfilled my wyth. go &
 bydde hem restore þat good þat I bad to hem! & þanne saye
 20 hem þat þei take of suche an hucche for þat is trewly gett,
 & do þat for me; for þat schal helpe me.'

lo now! restoryth euyl getyn good, & helpyth ȝow wyth
 trewly getyn good, for þat bryngeth ȝou fro synne to grace,
 24 & fro peyne to blysse! Ad quod &c.

Capitulum xxxij^m.

De restitucione.

¶ Freendys, here-beforn I teld ȝou þat a schouyl hath iij.
 28 partys: a scho, an heued, & an handyl. þe schouyl, I telde
 ȝou, was satysfaccoun, þe scho þer-of is almes-dede, þe heuyd
 | is prayere, þe handyl is restitucoun. Of almes, prayer, & [Fol. 65b.]

¹ MS. in margin: 'narracio.'

More kinds of
restitution.

The usurer is
bound to repay
interest and
principal.

and to make
good all other
damages in-
curred by his
debtor.

Things of sus-
pected origin
have to be re-
stored with all
the profit de-
rived from them.

If thou take
possession of a
thing with an

satysfaccoun, I haue told 30w. & of þe iij. spanne in lengthe in þe handytt of satysfaccoun, I haue told 30u of xx. inches in lengthe in þe handyl of satysfaccoun. And now I schal telle 30w of mo inches in lengthe of þis handytt. 4

On inche is, 3if þou lene mony for gouyft, þe muste restore¹ þe encres þat þou takyst for þe lenyng, and 3if þou take beeste or lande, þou owyst to restore all þe profyzt & frute ouer þin expenses vp-on þat lande or beeste, & restore also þe lande⁸ & beeste, whanne þou hast vp þin awne. *secundum Wilhelmum & glossam Raymundi*².

An-oper inche in lengthe of þin handyl is þis: 3if þou be a gouelere, þou art bounde to restore to hym þat þou lenyst to 13 þi good for gouyl, alle þe harmys whiche he sufferyth for þe paying & for þe hynderyng of þat gouyft; as þus: 3if he selle his hows, or his land, or ony oper good, for þe lease price, or ellys borwe monye of an-oper, be gouyl also, for to paye þe þi 16 gouyl, *secundum Raymundum de vsura*³, all þat harm þe muste restore to hym þat hath harme, for þou art cause þer-of.

An-oper inche is þis: 3if þou haue a thyng of thefte or othir-wyse, þe whiche þou supposyst was stolyn or falsely get, 20 þou art bounden to restoryn þat thyng wyth alle hise profyztas þat þou hast takyn, & wyth alle þe profyztas þat þe ownere schulde haue takyn, 3if he had had it, saue þin expensys a-boue þe kepyng and þe gaderyng of þat thyng. And 3if þou 24 suppose þat thyng was nozt stolyn but wel gett, as longe as þou wenyst so, þou art nozt bounde to restore þe profyztas þer-of, 3if þe profyztas þanne & þe fruytes ben wastyd. but als sone as þou knowyst þat thyng was stolyn, þou muste restore þat 28 þing, & þe profyztas þer-of also þat arn þanne redy & nozt wasted.

¶ An-oper inche lengthe in þis handyl of satisfaccioun is þis: 30 3if þou takyst a mannys beeste, hors or ony oper beeste, or ony 32

¹ MS. in margin: 'vsura restituenda.'

² Cf. p. 18, note 5.

³ This quotation refers to Summa S. Raymundi, Liber Secundus Titulus 7, De vsuris, on p. 227 of the Roman edition of 1603.

othir thyng, nouȝt for to stele þat same þing but for to vse þat thyng to þi profyzt, to ryden þer-on, or to werkyn þer-with, vnwyttynge þe ownere, þou art bounde to restore þat thyng aȝen to þe owenere, & to restore to hym also for þe werk of þat thyng in þi kepyng, & for þe peyrement of þat thyng in þe tyme, & for þe harme þat þe ownere hath had for þe forberynge of þat þing, *secundum Raymundum*.

8 An-oper inche is þis: ȝif þou haue stolyn an hors or an-oper beeste, þe muste restore þat aȝen. ȝif þou haue do cost þer-on, for pasture or for fedyng, or for curyng of ony malady, or for norysschyng, & hast no profyzt þer-of, þou mayst settyn on in
 12 restitucyoun þi costes. And ȝif þou haddyst profyzte, þe coste þou haddyst a-boue þi profyzte, þou mayst puttyn it on, & taken it vp to pi-self, as be confessyoun; but be lawe of dome, neyther theef ne rauenyne schul take vp his costes ne his expensys for no
 16 besynes but restore hole þe thyng & þe profyztes, and rekenyn no cost. Iohannes¹ in c. conti (?) de restitucione (?) questio lxx^a. ȝif þe thyng be werse, when þou restoryst it, þan it was, whanne þou stole it, þe muste restore þe peyrement. And ȝif
 20 þat thyng | was more in valewe be comoun prise of þe cuntre, [Fol. 66 a.] whan þou stole it, & is of lesse prise, whanne þou restoryst it, þe muste restore þe worth of þe hyere pryse; *secundum Ab* (?) super iiij². ȝif þe thyng, after þou hast stolyn it, be deed in pi
 24 taryng, er þou restore it, or be stolyn fro þe, or be perysched or lost, þe muste restore þe valewe þer-of as it was worthe, whanne it was in best prise, syth þou stole it. *secundum Raymundum*. And bothe þe theef & þe rauenere owyn to aske
 28 forȝifnesse slely be hem-self, or be an-oper meen persone, ȝif it may be don wythoute slaundre..

An-oper inche is þis: ȝif þou beleue or knowe verryly þat a thyng is stollyn or falsely gett, & þou bye it to kepe it to
 32 þi-selue, or to sellyn it forth, or to ȝeuyn it an-oper, þe muste restore it, & ellys art þou nouȝt excusyd, þowȝ þou alyene it away to an-oper, or þowȝ it perysche, or dye, or be stolyn fro þe; ne

¹ From the Corpus Juris Canonici?

² Reference unknown to me.

intention only
to use it,

thou must pay
for the use.

In restoring a
stolen beast thou
mayst count the
expenses of
feeding.

But if it perish
in thy keeping,
thou hast to re-
store the value
it had in its best
condition.

He who buies a
thing stolen has
to restore it.

pou mayst aske of þe owners þe prise þat þou paydyt þer-fore, but full to hym restore þe prise þat it was worth, whanne it was hiest in valewe after þe bying, oute-takyn þi resonable expense. 3if þou vnknowyngly, or for sawte of dyscrecyoun, or of negly- 4 gens, byge a þing þat is stolyn, & afterward þou perceyuyt þat it was falsly gett, þe muste restoryn it. 3if þou haue do coste in þe kepyng or in þe amending of þat þing þat mayst þou oute-takyn. þe profyȝtes & þe fruytes of þat thyng whiche þou 8 tokyst þer-of, er þou knewe þat thyng was stolyn, & it be spendyd or wastyd, þou art noȝt bounde to restore it. but 3if it perysche after þat þou wost þat it was stolyn, þou muste restore it, & þe profyȝte þer-wyth, & þe lucre wherby þou art encresyd in 12 ryches. 3if þou restore þat thyng to þe owners, þat þou bouȝtyst wytyngly of stolyn good, þou mayst noȝt askyn hym to paye þe aȝen þat þou payedyst þer-fore; but 3if þou wystest noȝt þat it was stolyn, þanne mayst þou askyn hym aȝen þat þou payedyst 16 þerfore.

The family and household of a thief or robber have to restore what they have spent for their maintenance.

An-*oper* inche is þis: 3if þou be a theef or a rauener, and 1 þi wyif & þi meyne knowe it, & etyn & drynken or *oper*-wyse leuyn þer-by, þei are bounde to restore þe valewe of þat 20 whiche þei expende þer-of. 3if þou haue *oper* good be-syde, þat was noȝt getyn be raueyn, þer-by þei mowe leue. 3if þei be mellyd to-gedere, þat it mowe noȝt be knowyn a-sunder, þei mowe lyue þer-by, so þat here entent be for to lyue wyth þat 24 þat is trewly gett; but 3if here spendyng lette þe, þat þou mayst noȝt restore it, but þou haue no good but of raueyn, þi wyif & þi meyne muste gete here lyiflode *oper*-wyse, of here freendys, or be wirkyng of here owne handys, or ellys be askyng 28 of almes. 3if þei mowe noȝt getyn here lyiflode be none of pise maners forseyde, þanne nede hath no lawe, for þanne, in þat nede, wyif & chyld muste lyue be þi good whiche þou hast falsly get. But be þou ware, þat so falsly getyst þi good, for 32 þou art noȝt excusyd! de consecracione distinccio j¹. but in þat nede forseyde, þi wyif & chyld muste sparyngly as hem

¹ Part III. of the Decretum Gratiani, de consecracione, distinctio i.; it is not explicit which chapter is referred to.

nedyth spendyn of þi euyl getyn good & nouȝt in wast, & alwey in purpos, when þei mowe, to restore. But ȝif þou selle þat thyng þat þou stole, þi wyif & chyldren & opere mowe lyven
4 be þe prise þat þou takyst | for þe sell yng of þat thefte.

[Fol. 66 b.]

¶ An-~~oper~~ inche in lengthe of þis handyl of restitucyoun The booty made in a legitimate war is not subject to restitution until all the expenses of war are recovered.
[is þis?]: all þat þou getyst in ryȝtfull batayle of þin aduersarie, of his helpers, & of his subietty, tyl þou haue vp full
8 þi cost & þin expensis, & for þin harm, & for þi trauayle, & for þi werk, & for all þin hoste, it is þin awne, & þou art noȝt bounde to restore it to þin enmye. lawfully profyr hym to make þe full amendys for alle þin harmys, xxvij. *questio* vij.
12 'Si de rebus¹;' but a-boue þi harmys owyst þou none to take, but þou restore it aȝen, but ȝif it be of an heretyke or of ony oper euyl-doere, & for his euylle dedys his godys be cryed be þe kyng 'haue ok.'

16 An-~~oper~~ inche in þe handyl of restitucyoun is þis: Othere Persons whose property is exempt from pillage.
subietty þat helpyn noȝt here lord in suche vnryȝtfull batayles, neythir be counsel ne be fauour, owyn noȝt to be spoyled, robbyd, ne pyled, ne be depriued of here godys. for synnes
20 folowyn here doerys, & it folowyn none otherys. j. *questio* iiij. capit. j.². no clerkys, no relygyous, no pylgrimes, no marchauntys goyng ne comyng, no plowmen in here tylthe, ne of here beestys þat tylen, ne of here beestys þat beryn here seed to
24 feelde to þe tylthe to be sowyn, owyn noȝt to be spoyled ne robbyd, & ȝif þei be spoyled, to hem owyth to be restoryd. *extravagantes* de treuga et pace, 'Innovamus³.' þey þat haue ryȝtfull batayle, & in rasydhede, or malyce, or in wodehed, don
28 harme or waste wyth all here host, whanne be trefyng or counseylyng þei myȝte haue sped bettere in here trewthe & do þe lesse harme; þanne here owne harme & þe harme þat þei don schulde be estymed & demyd to-gedyr, & all þat harme and
32 wast þat þei don more þan here aduersaries dyde to hem, þey muste restore to hem þat haddyn þe harme.

¹ Capit. 2, causa 23 (not 27), *questio* 7 [Corpus Juris Canonici, i. 951].

² Capit. 1, causa 1, *questio* 4 [i. 418].

³ Capit. 2, X. de treuga et pace, i. 34 [li. 203].

Lords are not bound to make up the losses incurred by their men in a legitimate war.

An-*oper* inche in þe handyl of restitucyoun is þis: he þat is lord, prince, & *gouernour*, in ryztfull batayle is noȝt bounde to restore tyl his men here hors & here harneys¹ whiche þei haue of here aduersaryes, but ȝif here lord be in defawȝte in reccheles & *gouernaunce*, for þe sugettys owyn in ryztfull batayle for here lord to auntryn bothe here body & here good.

¶ Mo inches in lengthe of ȝoure handyl in *satysfaccyoun* & I schal telle ȝou an-*oper* day. for þowȝ þe scho almes-dede & þe heued prayers be in ȝoure schouyl of *satysfaccyoun*, but þe handyl *perin* of restitucyoun be long ynow & large in ȝoure schouyl of *satysfaccyoun*, it castyth noȝt oute spedely þe wose of synne fro þe pytt of lustys, þat is, fro ȝoure fleschly² herte.

[*The Repenting Usurer.*]

A usurer in Paris

made full restitution of his ill-gotten goods,

[Fol. 67 a.]

and the rest of his fortune he spent in giving alms.

Take example by him!

Exa¹mp²le³. Cesarius⁴, a clerk, seyth þat at Parys a ryche f man wyth gouyl⁵ & fals getyn good wente to mayster Peers, 16 chauntour of Parys, & askyd hym how he myȝte be sauȝd. þe chauntour seyde, 'do crye þat þou art redy to restore to alle men!' he dyd so, & restoryd to þe ownerys, & com aȝen to mayster Peers & seyde, 'I haue restoryd alle godys falsly gett 20 be my con|scyens.' Mayster Peers seyde, 'Is þere now ony good lefte to pi-self?' þe man seyde, 'ȝa, I haue ȝit good ynow.' Mayster Peers seyde, 'now, go do þin almes for pi-self, wyth þin owen good!' þe man, nakyd saaf his breche, wente euery 24 strete in þe cyte, & ȝaf almes, & bete him-self wyth a ȝerde crying to þe peple: 'lo ȝe folk! seeth me now wrecchyd, whom lordys haue worschepyd here be-fore for my muk! restoryth ȝoure fals getyn good, & beth ware be me!' 28

Lo, he hadde skeet, skauel, & schouyl, þat is, sorwe, schryfte, & *satysfaccyoun*, & [þe] handyl of restitucyoun in his schouyl of *satysfaccyoun* was long & large ynow; he keste wel out þe wose of coueytise. takyth exa¹mp²le of hym! restoryth first 32 ȝoure dettys & ȝoure wronges to hem & for hem þat haddyn

¹ Mistaken for *harmys*? Cf. p. 210, 13.

² MS. in margin: 'narracio.'

³ MS. *tellyth* crossed.

þe harme, & þanne ȝeuyth almes of ȝoure owne trewe good for ȝoure synnes! 'Date elemosinam & omnia munda sunt vobis'.¹ þeuyth almes in þis manere, & alle synnes in ȝow schal be
4 clensyd out!

[*The Usurer devoured by Frogs.*]

¶ Cesarius, a clerk, tellyth²: At colonye a ryche man wyth
fals gotyn good seyde to a preest þat he wolde ȝyue aff þat
8 he had falsely gett to pore folk. þe preest seyde, 'nay,' but
bad hym restore it to þe ownerys. þe man seyde, 'nay.' þe
preest, þanne, bad hym takyn euery day þat almes þat poore
folk schulde haue of his euyl getyn good, & putte it in a coffere,
12 tyl it were full. þe man dyd so as þe preest bad hym in confes-
sioun. manye dayes after he openyd his cofere in presence
of his confessour, & fonde þer-in as manye frowdys as he putt
þer-in almessis. þe preest seyde, 'here þou seest how almes of
16 euyl getyn good plesyth god!' þat man seyde, 'I schal restoryn
yche man his.' he dyd so, & seyde to þe preest: 'As I in raueyn
haue pelyd, vexid, & turmentyd, pore & ryche, & þe almes of
here good in þis coffre is turnyd to frowdys; syth I falsly haue
20 deuouryd þe peple of here good, þerfore þise frowdys schal
deuowre my body qwyk.' he sterte nakyd in-to þe coffere to þe
frowdys, and þe preest, at his prayere, schett þe coffere, & bare
wyth him þe keye. þe next day þe preest com̄ aȝen, & openyd
24 þe cofere, & fonde þer-in ryȝt nouȝt but þe mannys bonys, for
alle þe frowdys & aff his flesch was go. his bonys were beryid
in þe porche of seynt Gereonys³; be vertew of whiche bonys
no frowde þere may abyde.

28 Restoryth ȝoure wrongys & ȝoure dettys wyth þe handyl of
restitucyoun! doth almes-dede, & prayeth faste for þe scho & þe
heued in ȝoure schouyl of satysfaccyoun! and þus castyth out
þe wose of synne, as þis man dyde. and þanne schal ȝe be clene
32 in grace & bryȝt in ioie in ȝoure ende. To þat ioie, &c.

¹ Luke xi. 41.

² MS. in margin: 'narracio.'

³ Cæsarius has: *in ecclesia sancti Gereonis Martyris*. Cf. Cæsarius Heisterbacensis, ed. J. Strange, I. p. 106.

Capitulum xxxiiij^m.

De restitucione.

FRemdys, þe oper day I teld þou of restitucyoun, how it is ³
 þe handyl of þe schouyl of satysfaccyoun, and manye inches 4
 [Fol. 67 b.] in lengthe | þerof I telde þow. & now I schal telle þow mo
 More cases of inches þerof in lengthe, þat þe handyl of restitucyoun be noȝt
 restitution. to schort but þat it be long ynow & large, spedly to schouele
 out þe wose of synne. 8

þe firste inche in lengthe¹ of þis handyl of restitucyoun,
 as for þis tyme, is þis: he þat meuyth vnryȝtfully batayle
 He who begins an illegitimate war is bound to pay damages to friend and foe. is bounde to restore all þe harmys whiche he or hys host doth
 to his aduersaryes, & to here men & to his owne men he owe to 12
 restore þe harmys þat þey haue of here aduersaryes in hys vnryȝt-
 full cause, ȝif his men wendyn þat he hadde ryȝt; but ȝif þei sup-
 posyd þat he hadde no ryȝt, þei schul stondyn to here owne harme
 wyth-oute restitucyoun, but ȝif þei be coactyd þer-to be dreded. 16

An-oper inche of lengthe in þe handyl of restitucyoun is, ȝyf ³
 þou subiecte vnder þi lord, be hys byddyng, meue ryȝtfull
 A subject who raises a war by command of his lord, is not liable to pay damages, unless the war be illegitimate. batayle, þou art noȝt² boundyn to restore þe harmys þat þou
 doost to his aduersaries, but þi lord byd þe, or ellys but þin 20
 entent be corrupte & fals; but ȝif þe batayle be vnryȝtful, þou
 art bounde to restore; for þou art bounde more to drede god
 þan þi lord. ȝif þou dowȝte wheþer þe batayle is ryȝtfull or
 nouȝt, þou art excusid be þi lord, ȝif þou be his subiecte; but 24
 ȝif þou be his felowe, his freend, or his kynnes-man, þou art
 noȝt excused, ne owyst noȝt to fyȝte for þi lord, tyl þou knowe
 þe truþe.

An-oper inche is þis: a clerk, in ryȝtfull batayle wyth his 28
 lorde, ȝif him be ȝouyn pylage of hym þat ryȝtfully myȝte ȝeuyne
 it him, he may leeffully kepyn it; but þe clerk, ȝif he take suche
 pylage in batayle as an-oper temperaȝt man, þat clerk synneth,
 & be penaunce owyth to restore it, ȝif he may, to hym þat he 32
 hadde it of, ȝif he knowe hym, & may do it wyth-oute peryle of

¹ MS. in margin: 'firste inche in lenghe.'² Added in margin.

hym-self, & ellys he owyth to ȝeue it to pore folk. þe skyl is
 þis: þe lord may ȝeue his clerk no leue to fyȝte; Ryȝt so he
 may ȝeue him no leue to pyllen & stele; but be þe graunt of
 4 his lord, whil þe werre duryth, he may kepe styлле þat pyllage,
 for duryng þe tyme of þe werre he holdyth þat pyllage as of
 his lordys gyfte.

An-oper inche is þis: ȝif þou bygge pyllage þat is get in The purchaser of things captured is not bound to restore them.
 8 ryȝtfull batayle, wyttyng þat þe batayle is ryȝtfull, þou art
 noȝt bounde to restore. In *summa confessoris*, *Regula de bello*¹.

but prelatys & clerkys þat ȝyuen holy cherche-good to strum- Prelates who dispose of church-property for the benefit of their relatives,
 pettys, juggelourys, or to here fleschly kynrede, nouȝt to releue
 12 hem in nede but to makyn hem ryche; or to ȝyue holy cherch-
 good to ryche men & grete, noȝt for honeste cause & leeffull but or in bribery,
 for fauour of þe world, or for to be mayntenyd in synne & fals-
 nesse; þei be thevys, for þei stelyn away fro þe poore folk þe
 16 godys of holy cherch, wherwyth þei schulde be releuyd, and
 ȝyuen þo þere no nede is. And þerfore þei be boundyn to are bound to make amends to the poor.
 restore to þe poore þat þei so vnleeffully dyspose fro hem.

An-oper inche is þis: suche lucre as þou getyst at þe hasard Gambling profits to be restored.
 20 & at þe dyse þe muste restore, *Secundum Ricardum*², dis-
tinccio xv^a.

[An-oper inche is þis³: ȝif þou fynde a thyng þat is noȝt þin, [Fol. 68 a.]
 þe muste restore it, ȝif þou knowe to whom. ȝif þou knowe Things found must be re-
 24 noȝt to whom, þe muste enquire. And ȝif þou mowe noȝt stored,
 wytte, delyuere it to þe lord of þe fraunchyse⁴. xiiij. *questio* v. or deposited.
 'Si quid inuenisti & non reddidisti, hoc rapuisti⁵;' & *secundum*
Ricardum, vbi supra.

¶ An-oper inche is þis: ȝif þou, for gret prayere of þi byggere, For a thing sold at the instance
 29 sellyn hym thy thyng, þe whiche þou woldyst noȝt els sellyn of the purchaser
 hym but for his prayere, be-cause it were harme to þe to forbere

¹ This is only a conjectural transcription of the MS.'s contractions.
 R^a might mean a name, but Raymond (cf. p. 18, note 5) has no such title,
 nor passage.

² Cf. p. 52, note 3.

³ Some words of the preceding paragraph repeated and crossed in MS.

⁴ MS. in margin: 'nota.'

⁵ Capit. 6, causa 14, quæstio 5 [Corpus Juris Canonici I. 739].

you may charge
more than the
market-price,

otherwise you
must restore
what you have
overcharged.

The sellers of
adulterated

or defective
goods

are liable to
restitution.
He who buys
up victuals

in order to en-
hance their
price, is bound
to restore his
profit to the
poor.

Restitution to
be made imme-
diately.

it; þanne mayst þou sellyn it hym derere þan þe comoun prise goth in markett. & but it be for þis cause, þou owyst to sellyn it hym no derere þan þou mayst haue þerfore in markett. And 3if þou selle hym derere þan þe markett prise, þou owyst to 4 restore it.

An-*oper* inche in þe handyl of restitucyoun is þis: 3if þou selle¹ copyr for gold, wyne medlyd wyth watyr for wyn, or makyst ony *oper* suche fals dysseytys, þe muste restore. 3if 8 þou dysseyue *opere* wyth aunserys, weyztis, or mesuryz, þou art boundyn to restore in peyne of dampnacyoun. 3if þou selle a seek beeste for an heyle, þe muste restore. 3if þou selle ony beeste or ony *oper* thyng þat hath ony pryve defawte, þe muste 12 warne þe byggere þer-of, & ellys abate þe prise in-as-mych as þe thyng is þe werse for þat defaute, or ellys þe muste restore þe byggere his harme. 3if þou selle a crokyd hors for a clene, a ruynous hows for trust hows, mete & drynk corrupte for heyl 16 mete, þe muste restore it. Vt dicit Thomas, ij^a. ij^o. *questio* lxxvij.² Sellers þat be-cause of dysseyzte apeyrin here chaffare, or wyttyngly lyen & sweryn, þei synnen dedly and owyn to restoryn. 3if þou for coueytise bygge lyfode or *opere* thynges 20 o tyme, þat þou myzte sellen hem þe derere an-*oper* tyme, & for non *oper* skyl, ne for non *oper* mede ne profyt; or ellys gadryst to-gedere corn or vytayles for to makyn a derthe, & þat þe poore peple schulde nedys bygge of þe at þi prise be þi lust, 24 þou synnest horribely, & art bounde to restore to þe poore peple þat þou getyst be þi fals beyng. glossa dicit: 'consilium esse non necessitatur.'

Whanne þou art bounde to restore, þe muste restore as sone 28 as þou mayst, or aske leue to abyden of hym þat may 3eue leue. *secundum* Thomam, ij^a. ij^o. *questio* lxij.

þis day & *opere* dayes as here be-forn, I haue told 3ou of þe handyl of restitucyoun how manye inche it is long. þerfore, 32 þis handyl of restitucyoun, & þe scho of almes, & þe heued of prayere, takyth & holdyth in 3oure schouell of satisfaccyoun, to schoule out þe wose of 3oure synne! ffor þow3 almes be þe

¹ MS. in margin: 'nota de empicione.'

² Cf. p. 79, note 1.

scho & prayere þe heued in þi schouyl of satysfaccyoun, 3if þe Restitution an
handyl of restitucyoun fayle, þi schouele is vnspedefull to eastyn indispensable
out þe wose of þi synne. part of satisfac-
tion.

4 *[The Judge bribed with an Ox and a Cow.]*

- ¶ Example¹. A man had a gret cause to be demyd & sped In a lawsuit, one
a-forn a gret juge. þe man 3af to þe juge a gret oxe to helpyn of the opponents
hym in his cause. þe juge hyzte hym to helpyn hym. his bribed the judge
8 aduersarye herde here-of, & 3af | to þe wyif of þe juge a fayr with an ox, the
cow to helpyn hym in þe same cause azens þe oper man þat 3af other gave a cow
þe oxe to here husbonde. Sche prayed so ofte to here husbonde to the judge's
for þat man þat 3af here þe cowe, þat here husbonde behyze wife.
12 here helpe. þe day of þe doom comð. þise two men stryved [Fol. 68 b.]
in here causes & pletedyn. þe iuge seyde no woord wyth hym
þat 3af þe oxe, but sate styлле, & lete hym haue aft his wyll þat He who had
3afe þe cowe to his wyif. þanne seyde þe man to þe juge, þat given the cow
16 3af him þe oxe, 'þou oxe, speke for me as þou hyztest me!' won the case.
þe iuge seyde a3en to hym, 'þe oxe may nozt speke, for þe 'The ox could
cowe wyl nozt sufferyn hym;' for þe wyif hadde þe cowe, & not speak, be-
lettyd here husbonde, þat hadde þe oxe, þat he was styлле him.'
20 & spak nouzt.

- Ryzt so it faryth sumtyme in grete men þat haue of offyse to
deme ryztfully in causys. 3if þere come a pore man to hem
wyth a trewe cause, & profere hem to be bedeman for euere,
24 3if þei helpe hem in here trewe causes & in here ryzt, for whiche
helpe in here ryght þe iuges schulde haue reward in heuen
myche betere þan an oxe; þe iuge, þat is, here resoun, assentyth
þerto to haldyn þer-wyth. but whanne þe aduersarye of þe
28 pore man, þat is, whan a ryche man comyth, & proferyth to
þe wyif of þe iuge þat hattyth coueytise & wordely lucre, þat
is, þe lesse reward, for þe cowe—as þe cowe is lesse in valew
þan þe oxe, so temperaill lucre is lesse þan þe lucre of heuen—
32 þanne þe wyif, coueytise, lettyth so resoun, here husbonde
weddyd & knytt to here, þat resoun spekyth nozt wyth þe So is judgement
sometimes ham-
pered by covet-
ousness,

¹ MS. in margin: 'narracio.' Farther below: 'iudicium falsum.'

that it decides
in favour of the
rich man.

poore mennys cause; for he may noȝt speke for þe cove, þat is, for þe lucre þat his wyif, coueytise, hath takyn. And so resoun sufferyth his wyif, þat is, his subiecte coueytise, to spedyn in causes of falsnesse in ryche men, & kepyth hym 4 stylle, & spekyth noȝt in trewe causes of pore men, no he wyl noȝt restore þe lucre þat he takyth in his falsnesse, ne þe harme þat he doth to þe pore. but be ware þou þat doost þus of þin ende!

8

[*A Knight tormented for his Ill-gotten Goods.*]

A knight called
Frederic ap-
peared to a
citizen,

and said that he
was tormented
in Hell,

because he had
not made resti-
tution of his ill-
gotten goods.

[Fol. 69 a.]

Exauple¹. Cesarus seyth þat a knyȝt klepyd ffrederyk 6
deed apperyd to a burgeys of a cyte on a blak stede, & out of
þe knyȝtes nose comð smoke, & flammys, & fyir wyth brimston. 12
þe knyȝt was clad wyth schepe-skynnes, & bar in his necke an
huge weyȝte of erthe. & he seyde to þe burgeys: 'þis hors
þat beryth me is a feend, þat turmentyth me, & beryth me to
peyne of helle; for I dyed & made no restitucyoun of my 16
wrongys. I was schreun & was sory for my synne, but I
wolde noȝt restore þe harmys þat I dyde, & þerfore I am
dampnyd. þise schepysskynnes wyth whiche I am wryed were
scheep þat I took wrongfully of a wydewe, wyth whiche þat 20
I am brent. þe erthe þat I bere was lond þat I falsely gatt & 2
falsely purchased, þe whiche me peyneth in heuy weyȝte of
beryng. þow3 alle levis of treen, euery gresse on erthe, euery
droppe of watyr in þe se & land, & euery ston smal & gret 24
weryn dyuerse tungys, þei alle to-gedyr myȝte noȝt tellyn þe
peyne þat I suffere, & schal | sufferyn wyth-outyn ende!' His
sonys herdyn of þis peyne þat here fadyr hadde, & keptyn
stylle þat lond, and noȝt woldyn restoryn it to þe heyris. what 28
feit of hem in here ende, þus a clerk tellyth, Petrus Damianus :

[*The Punishment of his Heirs.*]

A German count
was seen by a
monk

¹In theutonia was an erl of good name & of good condy- 6
cyouns, as be þe voys of þe peple. he deyid. A relygious 32
man sey3 in his spiryte in helle syttinge on þe ouer-ende of

¹ MS. in margin : 'narracio.'

a laddere pat erle; which leddere stood in þe pytt of helle in-
 myddes of fyir-flammys stynkyng wyth brymston well yng
 & brennyng, & sethyng metall. þe relygyous askyd þe aungyl
 4 þat led hym, whi þat good erle, þat was so good a lyuere, was
 so peyned in helle? þe aungyl seyde: 'for on of his forn-
 faderys took a possessioun fro holy cherche falsely, & neuere
 restoryd it aȝen, & þerfore he sytteth on þe netherest stake of
 8 þis laddere in helle in þe most payne; for he was þe first
 ground of þat wrong. on icþi of pise eyȝte stakys a-bouyn
 hym on þe laddere sytten dyuerse soulys of his successouris þat
 weryn heyris after him. icþe was heyr after oper, & non of
 12 hem wolde restoryn þat possessioun, but seydin þei wolde kepe
 þat lond as here fornfaderys hadde don. and þerfore icþe of
 hem sytteth a-bouyn oper on þis leddere on dyuers stakys. And
 þis erle is of þat blood in þe tenthe degre, heyr fro hym þat
 16 began þat wrong, and for he wolde noȝt restore, he is sett on
 þe tenthe stake. & as þey deyin of þat kynrede, one heyr
 after an-oper, þei schul be sett on þis ledder, & þis laddere
 schal be lengthyd þer-aftyr, tyl þe possessioun is restoryd
 20 aȝen.'

to sit on the
 upper end of a
 ladder in the pit
 of Hell.

An angel told
 the monk that
 the count and
 his ascendants
 were tortured
 on that ladder,
 because they
 had not restored
 the church-
 property
 usurped by their
 ancestors.

Be ware ȝe þat takyn ony suche good falsely, & ȝerne re-
 storyth it, er ȝe schul be þe ground of þis laddere in helle,
 be-cause ȝe be begynners of þat wrong! And ȝe þat heldyn
 24 forth swiche fals getyn good, & vsen forth suche false vsagys
 aȝens holy cherche! for þowȝ a tyraunt began þat wrong or
 an-oper mys-ouerledere, ȝe alle þat takyn ensaunple of hym,
 or counseyle to holde forth suche false customys aȝen holy
 28 cherch-ryȝt, & wyl noȝt restoryn it be techyng of goddys
 woord, ȝe schul be sette on þis laddere in helle & alle þo, heyr
 after heyr, man after man, þat kepyn & styлле þat good & pos-
 sessiouns þat falsely is gett of temperalte or spiritualte, of dede
 32 or of qwyke, & wyllen kepyn it furthe as here forn-faderys
 haue don, wyttynge þat it were vnryȝtfully gett, and wyll noȝt
 restoryn it. Takyth hede þerfore to þis tale¹, ryche & pore,

All usurpers and
 their descend-
 ants shall be
 punished in
 Hell.

¹ MS. in margin: 'nota bene.'

pat getyn falsly youre good in thefte, in mycherye, in false
 marchaundyse, in halyday chaffaryng, in false othys, in false
 mesurys, in false aunserys, in fals tythyng, in raueyn, or in
 oper wyse vnrytfully, as false seruautys, false labourerys,⁴
 false men of here crafte, pat deseruyn nozt here hyre: 3e alle
 pat ben in ony of pise poyntes, 3erne restoryth, pat 3e mowe be
 sauyn fro pis laddere of helle to þe blysse of heuen! to whiche
 blysse, &c¹.

8

[Fol. 69 b.]

*Capitulum xxxiiij^m.**De quinque sensibus corporis.*

The 'Pit of
 Luste,' your
 body, is now
 cleane

with the scoop
 of penance,

the sket of con-
 trition,
 the skavel of
 confession,

and the shovel
 of satisfaction.

FReendys, here befor I telde 3ow of a pytt of lustys, pat is, **A**
 youre body, & of corrupte watyr in 3oure pyt, pat is, þe 12
 sentence of þe grete curse, & of a scope to caste oute wyth
 þe watyr of cursyng, which scope is penaunce. I haue told 3ow
 also of þe wose in 3oure pytt, pat is, alle þe vij. dedly synnes.
 I telde 3ow also of a skete, pat is, contricyoun, to castyn out 16
 wyth þe nesch wose of synne, & of a scauel, pat is, confessyoun,
 for to caste out wyth þe hardere wose of synne. I teld 3ou
 of a schouel, pat is, satysfaccyoun, to caste out þer-wyth þe
 crommys of þe wose of 3oure synne. þerfore, wyth þe scope of 20
 penaunce caste out clene þe watyr of þe grete curse! & wyth
 þe skete of contricyoun, wyth þe scauel of confessioun, and
 wyth þe schouy¹ of satysfaccyoun, caste out clene þe wose of
 dedly synne!

24

Now, the water-
 gates, your five
 senses, must be
 stopped to pre-
 vent curse and
 sin from return-
 ing into the pit.

And for þis day werk vs muste stoppyn þe watyr-gatys
 of oure pytt, pat þe watyr of curse & þe wose of dedly synne
 renne nozt a3en in-to oure pytt. þfor 3if 3oure pyt in his entrees
 be styлле opyn & vnstoppyd, þe corrupte watyr of curse & þe 28
 depe wose of synne rennyth in a3en, and so 3oure pytt first

¹ A few lines' space is left at the bottom of this column as if to mark the beginning of a new section of the work.

is depe, & after-ward wexith deppere. 'Abbissus abbissum inuocat'¹. perfore, þe v. watyr-gatys of þoure pytt arn þoure v. bodyly wyttes², as crisostom seyth, *super Mat. in imperfecto*,
 4 omilia xxxiiij. þe v. entrees of þi body arn þese³: to se, to here, to swelewe, to smelle, to fele. þise ben þe v. watyr-gatys, þe fyve entrees wherby watyr of curse & wose of synne entryn aȝen in-to þi pytt of lustys, but þei be stoppyd. Jere⁴, 'Mors
 8 intrauit per fenestras vestras.'

þe first watyr-gate is þi syzte⁵. when þou openyst þin eyzne SIGHT.
 to se vanytes, iapys, or wommen, for synne, or opere dyshonest membrys to stere þe to synne, or to se opere thynges to stere
 12 þe to lustys, to coueytise, or to opere vyces; þanne mayst þou say þus: myn eyze has robbyd my soule of his lyif with watyr of lustys. In tre.⁶, 'Oculus meus depredatus est animam meam.'
 perfore stoppe þis watyr-gate, þin eyze, wyth wepyng terys. for
 16 Abuile seyth, whiff wepynge terys come doun be þi chekys, it gon vp to god, & askyn mercy. Spere þi syzt fro vanytees & fro þe feend, & opene þis gate of þin eyze to god, & se his wonderfull werkys! se folke dye, se þe sacrament of þe awtere, se goodnes
 20 þat may stere þe to heuynes of sorwe, and all þis schal stoppe þe gate of þi syzt, þat watyr of wyckydnes & wose of synne schal noȝt entryn to þi soule be þin eyze. & pray to god þus: lord stoppe myn eyzen þat þei se no vanytes. Ps.⁷ 'Auerte
 24 oculos meos ne videant vanitatem!'

Shut your eyes to vanity, and behold the works of God!

þe secunde watyr-gate of þi pytt is þin heryng⁸. whanne HEARING.
 þou openyst þin eryl to here flatereris, or lyerys, bachyterys, or rybaudye, & opere suche woordys of dyshoneste, þanne be þe
 28 gate of þin eryl entryth aȝen in-to þi pytt þe watyr & þe wose of wyckydnes. perfore stoppe þis gate of þin eryl fro þe feend & fro synne, & opene it to god, to heryn his woord, to heryn his | seruyse, to heryn þe voys of þe poore, to heryn goodnesse! [Fol. 70 a.]

Stop your ears to calumny and flattery, and open them to the word of God!

¹ Ps. xli. (xlii.) 8.

² MS. in margin: 'anime quinque aquose sunt scil. (?) sensus corporales.'

³ MS. in margin: 'sensus corporales.'

⁴ Jer. ix. 21.

⁵ MS. in margin: '1. sensus visus.'

⁶ Lament. iii. 51.

⁷ Ps. cxviii. (cxix.) 37.

⁸ MS. in margin: '2. Auditus.'

secundum Abuyle : stoppe pine erys wyth thornys, þat is, wyth heryng of scharpe repreuynges & of scharpe techynges, wyth heryng of þe dredfull dome & of þe dredfull peyne in helle & of þe dredfull deth, wyth heryng of alle þise stoppe þi watyr- 4 gate of þin erys, & þe watyr of wykynnes & þe wose of synne schal noȝt entryn in-to þi pytt be þin heryng !

TASTE.

Abstain from delicacies !

þe iiij. gate of þi pytt is tastyng or swelwyng¹. whanne þou 8 tastyst & swelwyst swete & delycate metys & drynkes, wyth 8 a frequent delyzt and wyth gredynes as a beste in excesse & in wast, þanne entryth aȝen watyr & wose of wyckednesse & of synne be þe gate of þi swelwyng. þerfore schette, spere, stoppe, þis gate to þe feend, and open it to god, wyth abstynence fro 12 delycacyes & fro excres, wyth harde metys & drynkes ! and þis schal stoppyn out þe watyr & þe wose of synne fro þi swelwyng. *secundum* Abuile.

SMELLING.

Do not delight in sweet odours,

but think of the vileness of your birth and death !

þe iiij. watyr-gate of þi pytt is smellyng². whanne þou hast 16 gret delyzt to smellyn dyshoneste in leccherye & synne, to sterc þe þe more to euyff, or to smelle swete herbys, swete spycys, or opere suche swete thynges, for þat entent to sterc þe to lustys & to vyces of þe flesch, þanne entryth be þat watyr-gate of 20 þi smellyng watyr & wose of synne into þi pytt aȝen. þerfore stoppe þe gate of þi nase in thynkyng how foul þou were in þi concepçoun and in þi berthe ! what art þou in þi flesch ? stynche & dunge ! what schalt þou be in þi graue ? stynkyng 24 frowdys-mete ! wyth þis stynche, stoppe smellyng of þi nase !

[The Rotten Palm-buds.]

Arsenius mortified his nose by smelling the stench of rotten palm-buds.

Example³. A good man clepyd Arsenius took burgeonys 26 of palmys, & putte hem in watyr, tyl þei were rotyn, & þanne 28 he smellyd perto wyth his nase, þat he schulde fele þe stynche of hem in-stede of þe swete smellys þat he hadde delyzt in a-fore tyme.

¹ MS. in margin : ' 3^a ianus gustus.'² MS. in margin : ' nota bene.'³ MS. in margin : ' Exemplum bonum.'

[The Body of the Sweet-heart used as a Remedy against
Temptation.]

In vitis patrum¹ I rede pat a frere, smellyng swete onde A friar delighted in a woman's kisses.
4 & breth in kyssyng of a womman, was temptyd sore to lust
of here. sche dyed. þe frere on a nyzt toke here body out of þe When she died, he took her body into his cell in order to overcome his passion.
graue, and kepte þe body priuely in his selle, tyl sche stanke. as
ofte as he was temptyd, he smellyd to here body, & be þe stynche
8 of here þe lust of here swete breth was stoppyd fro his smellyng.

Ryzt so, smelle þou what cometh of þe, stynche & fylthe.
þe swettere mete & drynke þou vset, þe foulere stynche comyth
fro þe. Ryzt so, þe more delyzt þou hast to smellyn swete
12 thynges, þe more stynkyng watyr & wose of synne entryth
in-to þi pytt. Smelle how stynkyng þou art, þou were, & þou
schalt be, and þanne stoppyst þou out þe watyr of lustys fro
þi smellyng!

¶ þe v. watyr-gate of þi pytt is þi felyng². whanne þou felyst **FEELING**.
17 or towchyst wyth mowth in kyssyng, wyth hand in gropyng,
& wyth ony membre of þi body in towchyng þat steryn þe to
synne & luste, þanne entreth be þe gate of þi felyng in-to
20 þi pytt þe watyr & wose of wykkydnesse. þerfore spere, schette,
& stoppe, | þis watyr-gate of þi felyng, *secundum* Abuyle, wyth [Fol. 70 b.]
scharpe hayre next þi body nakyd, bothe lyggyng & goyng, Mortify your body with rough clothing!
and þat schal stoppyn out of þe pytt of þi flesch þe watyr
24 of lustys & þe wose of synne! þerfore seyth *crisostom* in
imperfecto, *omilia* lj.^a Spere & stoppe alle þi v. watyr-gatys³, Keep your five senses from uncleanness,
þi syzt, þin heryng, þi swelwyng, þi smellyng, þi felyng, wyth
clennes & goodnes, & þenne watyr of wyckydnes may nozt entre.
¶ *ffigura* Ysa. xxxix.⁴ 'Erunt quinque ciuitates in terra egipti
29 loquentes lingua chanaan.' ffyfe cytees schal be in þe lond of
thirknes spekyng wyth a chaungyng tunge⁵. þis is for to saye,
ffyfe citees schal be in the-therk body of man, þat arn þe v.

¹ MS. in margin: 'narracio.'² MS. in margin: 'tactus.'³ MS. in margin: 'nota bene.'⁴ Isai. xix. 18.⁵ MS. in margin: 'quinque ciuitates in terra egipti interpretantur (?) per 5 sensus.'

bodyly wyttes, whiche schal spekyn wyth a chaungyd tunge,
 whanne þei be stoppyd full of clenness, þat watyr & wose of
 lustys & of synne may noȝt entryn be hem. as þus: þin eyȝe,
 þat spak before lecherous lokynges, afterward stoppyd wyth
 clenness spekyth wepyng teerys. þin erys, þat first spak dys-
 honest herynges of bachtyng, flateryng, lesynges, & rybaudrye,
 afterward stoppyd wyth clenness þei spekyn heryng of goodnes,
 of goddys woord, of holy techynges. þi mowth¹ & þi swelwyng,²
 þat ferst spak exces of slaunders, of othys, of dyspysynges,
 lesynges, warynges, rybaudrye, & exces of delycacyes in metys
 and drynkes, whanne þis mowth is stoppyd wyth goodnes,
 þanne it spekyth prayerys, gode woordys, & trewthe. þi nase³,¹²
 þat spake ferst lykerous & swete smellyng, stoppe wyth clenness,
 & it schal speke stynche & peynefull odoure to avoyde out lustys
 of þi flesch. þi felyng, þat ferst spak lustys of lecchery, of
 mychery, & thefte, stoppe it wyth clenness, & it schal speke¹⁶
 chastyte, almes-dede, restitucoun, & scharpnesse of bodyly
 penaunce. hæc Abuille. þerfore, be woordys of Isay xxxiiij.⁴
 Spere þin eyin þat þei se non euyll, stoppe þin erys þat þei
 here no slaundre of oþer mennys synne, schette þi mowth þat
 þou speke non harme ne swelowe noȝt exces, stoppe þi nase þat
 þou smelle no-thing steryng þe to synne, schette þin handys
 fro mycherye & thefte, fro wrongfull getyng of good, fro foule
 towchynges & gropynges of dyshoneste, & þanne þise v. cytees,²⁴
 þat is, þi v. wyttes, þat ferst spekyn euyll, whil þei were
 diffowlyd wyth watyr & wose of synne, stoppe hem wyth clenness,
 & þei schal spekyn as a chaungyd tunge. for þei schal be
 chaungyd fro synne to grace, fro euyll to goodnes!

28

[The King who never laughed.]

There was a
king

Example de dono timoris⁴. A kyng euere in herte was
 heuy. his eyȝe was turnyd fro vanytees, his heryng, his swel-

¹ MS. in margin: 'os.'² MS. in margin: 'nasus.'³ Isai. xxxiii. 15 (†). MS. in margin: 'nota bene.'⁴ MS. in margin: 'narracio.'

- wyng, his smellyng, & his felyng, were stoppyd wyth good gouernaunce fro þe watyr of curse & fro þe wose of dedly synne. he neuere leyghed, ne made merthe. he made a feste to alle his lordys & gentlys. in þat feste he sate styll in sadnes, & made no chere to his lordys, but was all pensyif & heuy. Oon of his lordys, þat best durste spekyn, askyd hym why he was euere so heuy of chere, wyth-oute gladnes. þe kyng gaf non answer, but in schort tyme after, þe kyng dyde dyȝten a chayere wyth rotyn feet, & it was sett ouer a pytt | full of brennyng fyre. [Fol. 71 a.] a-boue þe chayere was hangyng a swerd be a smal threed, þe poynt downward. þe kyng dyde þis lord be sett in þis chayere, þat repreuȝd hym of his heuynesse, and dyde iiij. men wyth iiij. swerdys drawyn standyn a-boutyn hym settinge, þe poyntes of here swerdys to his breest, agens his herte, oon a-forn hym, an-oþer be-hyndyn hym, & oon on eythir syde of him. þe kyng dyd settyn a-forn hym all delycacyes of mete & drynk, & dyde schewyn a-forn hym all melodye of menstralsye. he sate styll heuily & eete noȝt. þe kyng bad him leyȝhen, & be merye, & etyn. þe lord seyde, 'I may make no merthe for drede of my deth. I may noȝt ete for sorwe; for I se peryles of my deth a-boue me, & be-nethe me, & on iche syde of me.' þe kyng seyde: 'þou repreuedyst me for I am euere sory & pensyif. my skyl is þis! I am be-set al aboute wyth grettere peryles þan þou seest aboute þe. my chayere is my body of speer brotyl & rotyn bonys, in whiche my soule sytteth. be-nethe is þe pytt of helle brennyng wyth fyre redy to brenne me, whanne my soule partyth fro my body, þat is frele & brotyl. A-boue me hangyth þe swerd of þe wreche of god redy to smyte me. be-hynde me folowyn my synnes redy to accuse me. a-forn me I se vnsykernes to wyth-stonde feendys þat temptyn me. On my left syde I se dysseise, aduersite, tribulacyoun of þis world. On my ryȝt syde I se prosperyte, rycches, wordly worschyppe, redy to dampne my soule for my mys-gouernaunce. þise be scharpere to myn herte for drede of endles payne & endeles deth þan þi peryles owyn to be to þin herte, þat schewyn to þe but a schort bodyly deth. þerfore, I stoppe my v. wyttes

who never laughed. At a festival, one of his lords asked him why he was ever pensive and sad. Instead of answering the question, the king

ordered the lord to be placed on a chair standing over a pit of fire, while a sword was suspended above, and four men directed their swords against him. The lord could neither eat nor drink, for he was sorely afraid.

Then, the king told him that his own reason for being sad was still more urgent;

for his soul was threatened with the pains of Hell,

while the lord was but menaced with bodily death.

fro watyr of lustys & vanytees, fro wose of synne, wyth heuynes & sadnesse, & make no ioye ne merthe.'

Spiritual
anxiety will pre-
serve your
senses from sin.

pou man & womman art gostly be-sett al abowte, abouyn & be-nethyn, wyth peryles as þe kyng was. þerfore, stoppe 4
þi v. watyrgatys of þi pytt, þat is, þe v. wyttes in þi body¹,
wyth gostly dreed & heuynes, & þanne schal þe v. cytees in
egypt, þat is, þe v. wyttes in þin erthely body, spekyn wyth
a chaungyd tunge! þei schal be chaunged in-to an-oþer langage, 8
þei schal be chaungyd fro wycked to good, fro fylthe to clenness,
fro synne to grace! 'hec mutacio dextere excelsi'.² þanne schal
watyr & wose of lustys & synne be schett out of þi pytt, þanne
schal þi pytt be clene & full of grace in body & soule, and 12
in þe ende of þe world full of ioye!

To þat ioye brynge vs he, &c.³

Capitulum xxxv^m.

De quinque sensibus spiritualibus.

16

Here be-forn I teld þou of v. watyrgatys of þoure pytt, þat 3
is, of þoure v. bodely wyttes, how 3e muste stoppe hem
fro þe feende & fro synne, þat watyr & wose of lustys &
wykkydnesse entre noȝt, & þat 3e schult opyn hem to god- 20
ward, þat goodnes & clenness myȝt entre in-to þoure body. As
pou hast v. watyrgatys in þe vttere-warde, owtward in þe pytt
of þi body, be whiche watyr & wose of lustys & synne entryn
[Fol. 71 b.] in-to þi body, but | þei ben wel stoppyd; Ryȝt so, pou hast v. 24
watyrgatys in þe indere-warde of þi soule, whiche, whan it arn
noȝt wel schett & stoppyd, þe watyr & wose of wyckednes
entryth in-to þi soule.

To your corporal
senses corre-
spond.

five spiritual
senses, which
must also be
kept free from
wickedness.

þe v. watyrgatys⁴ of þi soule ben þise, *secundum doctorem* 28

¹ MS. in margin: 'nota bene de 5 sensibus corporalibus.'

² Ps. lxxvi. (lxxvii.) 11.

³ Cf. the conclusion of Chapter xi. p. 76.

⁴ MS. in margin: '5 sensus spirituales.'

qui dicitur filius matris¹: vnderstondyng, desyre, delyzt, mynde, & wylf. vnderstondyng is þe syzt in þe eyze of soule, desyre is þe ere & þe heryng of þi soule, delyzt is þe mowth & 4 þe swelwyng of þi soule, mynde is þe nase & þe smellyng of þi soule, wyf & consent is þe felyng of þi soule. whan þe eyze of þi body seeth vanytees, þanne þi soule settyth his eyze of vnderstondyng to þo vanytes whiche þi bodyly eyze seeth, & understanding, 8 þanne entryth watyr of lustys & wose of synne thruȝ boþe þi gatys, þat is, thruȝ þi bodyly eyze & thruȝ þin vnderstondyng in-to þi soule. whanne þou heryst wyth þi bodyly erys harme, the hearing dyspyzt, dyshoneste, of opere lustely, þi soule bowyth þerto his 12 ere of desyre, havyng þerto desyre to heryng of his bodyly erys, desire, & þanne entryth in-to þi soule at bothe gatys, þat is, at þi bodyly eryn & at desyre of þi soule, þe watyr & wose of lustys & of synne. whanne þou wyth þi mowthe, tunge, & throte, the taste 16 tastyst & swelwyst exces & swetnes of delycacyes, þanne þi soule swelwyth wyth hys throte of delyzt þat exces & þat delight, swetnesse, & so be þise two gatys, þat is, be þe throte of þi body & be delyzt of þi soule, watyr & wose of lustys & synne 20 entryth aȝen in-to þi pyt of body & soule. whanne þou wyth 21 þi nase smellyst swete sauour of dyshonest smellyng, þi soule smellyth þer-to also with his nase, þat is, wyth his mynde, the smelling lust, hauyng mynde full in þat smellyng, þanne entryth aȝen in-to þi 24 pytt be bothe þo gatys, be þe gate of þi smellyng & be þe gate of þi mynde, watyr of lustys & wose of synne. whanne þou be þe gate of þi bodyly towchyng wyth hand or mowth or wyth the feeling 28 soule putteth þer-to his felyng, þat is, his wyf & consent, þanne entryth in-to þe at bothe gatys, at þi bodyly felyng & at þe consent of þi soule, þe watyr of lustys & þe wose of synne. naum in fine²: 'ad apercionem pendentur porte tue, ignis

¹ All that could be found about this name is that Magdalen College, Oxford, possesses a MS. described as Liber sermonum qui dicitur filius matris. Cf. Coxe's Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus adseruantur. Part II. p. 46. Magd. Coll. No. lxxxi.

² Nahum iii. 13.

deurabit vectes tuas,' pat is for to seye, *secundum doctorem* Abuille, pi gatys of pi x. wyttes, pat is, of pi v. bodyly wyttes & of pi fyve gostly wyttes, whenne it arn openyd to wikkydnesse, þe fyir of lustys brennyth & deuowryth þe barrys of pi 4 gatys, whiche barris arn drede of god & schame of þe world. but whanne þe fyir of lustys is entryd wyth-inne pi gatys, it brennyth away pi dreed to god & pi schame to þe world, for þou wexist so bold in pi synne, þat þou dredyst noȝt god, ne þou 8 dredyst noȝt wordly schame, & so comyth in aȝen at pi gatys in-to pi pytt þe watyr of curse & þe wose of synne, and drenchyth pi soule.

Interpretation
of the pool
Bethesda.

[Fol. 72 a.]

The pool is thy
conscience.

Its five porches
are thy spiritual
senses.

The angel is the
priest who
moves thy con-
science

to repentance.

þise v. wyttes of pi soule, vnderstondyng, desyre delyȝte, 6 mynde, & wyll, mowe be figured¹, Joh. v.², be þe pyt þat had 13 v. entrees, & iche entre lay ful of syke folk. An aungyl, be certeyn tymes, steryd þe watyr in þe pytt, and what syke body myȝte ferst entre in-to þe pytt after þe styrryng of þat watyr, 16 he was made hole & heyl of what syknesse so euere he hadde be-forn. þis pyt is pi conscyens, in whiche watyr of lustys & wose of synne standyth styлле & abydeth as watyr in a pytt. Ps³ 'Statuit aquas quasi in vtire.' þe v. entrees of pi con- 20 scyens arn pi v. gostly wyttes a-forn seyde, in whiche v. wyttes lyen myche folk syke, summe are syke in euyl vnderstondyng, summe in euyl desyre, summe in euyl delyȝt, summe in euyl mynde, summe in euyl thouȝt, summe are syke in euyl wyl 24 consentyng to þe dede of synne. but sum-tyme þe aungyl, þat is, þe prechour of goddys woord, styrrereth & troubelyth þe watyr of lustys in þe pyt of pi conscience, & who-so wyll after þat styrryng, þat is, after þe repreuyng & techyng of goddys 28 woord, first, or deth come, gon in-to þat pytt, þat is, who-so ȝerne entryth in-to his conscience in takyng hede how stynkyng his consciens is in watyr of cursydnes of lustys & in wose of synne, and þanne ȝerne caste out aȝen þat corrupte watyr wyth 32 þe scope of penaunce: þanne schal he be made heyl of his synne, what synne euere it be, so þat he stoppe wel þanne þe x. watyr-

¹ MS. in margin: '*quinque sensus spirituales*;' below: '*figura*.'

² John v. 2-4.

³ Ps. lxxvii. (lxxviii.) 13.

gatys þat I haue seyde before, þat þe watyr of wyckydnes come
 1 noȝt in aȝen. þise syke folk forseyde lyen in þe x. entrees of The sick who lie in the porches of the pool
 þis pytt, in v. entrees of þe body & in v. entrees of þe soule,
 4 þat is, in v. bodyly wyttes & in v. wyttes of þe soule, wherfore
 þei mowe be seyde þe x. leprys in þe gospel¹ þat cryed to god to
 be curyd. þerfore crye þou to god, þat he cure þe þat lvest in may be compared to sinners who cry for mercy.
 þis tenfold lepre of synne in þi x. wyttes, out of þis watyr
 8 & wose of synne, & þat he stoppe so þi gatys of þi x. wyttes,
 when þe watyr & wose of synne is cast oute wyth penaunce, þat
 þe lepre of wyckydnesse neuere after infecte þi soule.

¶ [The Damnation of a Valiant Knight.]

12 Beda de gestis Anglorum², he seyth: a knyzt was in Inglonde, An English knight, who was valiant but wicked,
 noble & worthy in armys, but he was wykkyd & cursyd in
 werkys, for alle þe wyttes of his body & soule, his syzt, his
 heryng, his mowth, his nase, his felyng, & alle his membrys of
 16 body, his vnderstondyng, entente, desyre, delyzte, mynde, &
 wyll, þei openyd hem to receyue all cursydnesse & synne, þowȝ
 he was iche ȝere onys schreuyng. he stoppyd noȝt þe gatys of
 his x. wyttes, but euere kept hem opyn, þat þe watyr of synne
 20 & of lustys plentiuously, euery ȝere more þan oper, entryd aȝen
 in-to his pytt, & drenchyd his soule. At þe laste he lay syke. tell ill.
 & his kyng com to hym to loke how he faryd, & conseylid hym
 to be schreuyng. þe knyzt seyde: 'My lege, ȝif I were schreuyng, The king advised him to confess; but he refused to do so, for fear of being thought a coward. When he was on the point of death,
 24 men wolde saye þat I were feryd of deth. I wyl abyde ȝit, tyl
 I se more nede.' his sykenes waxe euery day more þan oper.
 þe kyng kom aȝen, & bad hym be schreuyng. þe knyzt seyde:
 'my lord, now it is to late, for now I am demyd & dampnyd,
 28 be-cause I wolde noȝt leue my synne whil I myzte, tyl now my
 synne hath lefte me. & whanne I was schreuyng, it was more
 for schame of þe world & for dreed of helle þan for loue of god.
 & in my schryfte, þe gatys of my wyttes were euere opyn [Fol. 72 b.]
 32 & redy to turne aȝen to synne. Syre Kyng, a lytel to-fore ȝe
 kam in here to me, here comyn in two fayre aungelys. þe ton two angels came in to him
 sett at my bed-hede, & þe oper at my beddys feet. þe aungelys

¹ Luke xvii. 12.

² MS. in margin: 'narracio.'

to save his soul. seyde: "pis man schal deyin. lete vs loke 3if we haue ony ryzt
 But they could allege only a few good dedys that he had done in his youth;
 to haue his soule." pat one aungylt drewe forth a book out of
 his bosome, wretyn wyth letterys of gold, in whiche book I sei3
 wretyn a fewe gode dedys pat I dede in my 3outh, & I sei3 4
 how ofte I was schreun of my synne: & panne gretly I enioyed,
 while the fiends produced a whole book full of his sins.
 for I wende a ben sauyd. panne anon come in two horryble
 feendys, & on of hem schewyd out a gret book in whiche is
 wretyn all my synnes. pe feendys seyde to pe aungellys: "why 8
 stonde 3e here? 3e haue no ryzt to haue pis soule. his gode
 dedys in 3oure book were don in his 3outh, & he lefte of
 manye 3erys gon. his schryfte in 3oure book was no3t worth,
 for he had no sorwe for his synne; & 3it, pow3 sumtyme he had 12
 sorwe, he purposyd to turne a3en to his synne; and 3it, sumtyme
 pow3 he purposyd to forsakyn his synne, he brake his penaunce,
 or ellys dyde his penaunce out of charyte and in dedly synne.
 he wolde make none amendys for his wronges, ne restore, ne 16
 paye his dettys to pe qwyke, ne to pe dede, ne to holi cherch.
 perfore, his schryfte in 3oure book is no3t worth!" pe aungelys
 seydin: "3e feendys seyn sooth! go we hens!" Syre kyng, pe
 aungelys arn gon, pe feendys arn here styll by me. pe o feend 20
 slyteth wyth a swerd my body, & begynneth at myn heued
 dounwarde. now his swerd is at myn ey3in, perfore I am
 blynde. pe o3er feend wyth a scharpe swerde begynneth at my
 feet, & cleuyth vpward my body. lo syre kyng, now here 24
 swerdys metyn to-gedyre at myn herte! I am dampnyd body
 & soule!' panne he dyed.
 their swords met at his heart, he died.

Keep your
senses clean
from sin!

Markyth pis tale¹! taketh hede, & drede 3oure ende! scope
 out 3oure watyr of cursede dedys wyth pe scope of penaunce! 28
 caste out pe wose of dedly synne wyth pe skete of contricyoun,
 with pe scauel of confessioun, and wyth pe schouele of satys-
 faccioun, & stoppe wele 3oure watyr-gatys of 3oure v. bodyly
 wyttes wyth a full purpos neuere to turne a3en to 3oure synne! 32
 And whanne pe watyr of curse is clene stoppyd out, & pe wose
 of synne clene cast oute, & 3oure watergatys of 3oure ten wyttes

¹ MS. in margin: 'nota.'

wel schett, þat watyr & wose come noȝt aȝen in-to ȝoure pytt,
 þanne is þe pytt of ȝoure body clene wyth grace! whiche grace
 schal brynge ȝou, body & soule, at þe doom to endeles ioie.

4 To which ioȝe brynge vs he, &c.

Capitulum xxxvj.

De vanis cogitacionibus, verbis & operibus.

8 **I** haue told ȝou be-forn dyuerse dayis how ȝe schul scopyn
 out of ȝoure pytt of lustys, þat is, ȝoure body, wyth þe
 scope of penaunce þe corrupte watyr of þe grete curse, & how
 ȝe schul castyn oute þe styntyng wose of dedly synne wyth þe
 skete of contrycoun, wyth þe scaueſt | of confessioun, and [Fol. 73 a.]
 12 wyth þe schouyl of satysfaccoun. I haue telde ȝou also how
 ȝe schal schettyn & stoppyn þe v. watyrgatys of ȝoure bodyly
 wyttes & þe v. watyrgatys of ȝoure soule, þat is, ȝoure v. gostly
 wyttes. ȝif ȝoure pytt be fermyd clene fro þe watyr of curse &
 16 fro þe wose of synne, & alle þe watyrgatys of ȝoure bodyly
 & gostly wyttes be stoppyd wel fro comyng in aȝen of corrupte
 watyr & wose of lustys & of synne/ þanne ȝoure pytt is drye
 & clene, but it is schelde in perfeccoun, frelte, febylnes,
 20 vnkunnyng, in ignoraunce & vnkownyng, þat it hath in hym-
 self no kyndely spring of watyr of swetnes & of clenness in his
 owne ground/ be-cause it is noȝt depe ynow doluyn in per-
 feccoun. & but it be doluyn deppere in perfeccoun, vncleane
 24 maters & wose of vyces wyl falle aboue fro wyked spirytes in
 þe eyre, & drenchyn aȝen a soule/ perfore, þe nedyth delue þi
 pytt so depe in perfeccoun þat it mowe be a welle hauyng
 a kyndely spryng of swete waters/
 28 þanne muste þe do two pinges¹: on is, to deluyn out þe
 grauel & þe sande þat lyith styll be-nethe þe wose, tyl þou
 come to a lowe ground of spring. An-oper is, þe muste make
 þis welle, whanne it is depe ynow, wyth lyme & ston, and
 32 þanne wil it dure & noȝt fayle.

When the pit,
 your body, is
 clear from curse
 and sin, and the
 ten waterkates,
 your corporal
 and spiritual
 senses, are well
 protected;

then your pit
 must be dug
 deeper in per-
 fection.

First, the gravel
 and sand must
 be removed, and
 then the well
 must be lined
 with stones.

¹ MS. in margin: 'nota duo.'

Gravel and sand
signify your
idleness,

first þou muste avoyde þe grauel & þe sand¹! þis grauel & sand is ydelnesse & ese, wyth-oute fruytfull occupacyoun. þow3 þou be clene fro wose & watyr and lustys, & standyst styлле ydel, wyth-oute good occupacyoun, þou art but bareyn as 4 grauel & sande, þat beryn no fruyte, *secundum crisostomum*, in *imperfecto*, omilia xx^a. And þou art heuy as sande in slugnesse; as þe man first slayn of moyses afterward was hyd in þe sande, so þou first art slayn of Moyses, qui interpretatur Aquaticus, 8 þat is, of wattry wose of synne, and afterward þou [art] hyd & wryed & persched & deed in þe sonde of ydelnes. 'Moyse percussit egipcium & abscondit eum zabulo².' þus watery wose of synne sleth þe egypcyan, and hydeth him in þe sond of 12

which consists of
idle thoughts,

ydelnesse. þis grauel & sonde is iij. fote depe. þat on fote is in þe herte, þat is, ydel thouȝtes. 'Peruerse cogitaciones separant animam a deo'; sap³ primo³. wycked thouȝtes departyn mannys soule fro god. Crisostomus seyth: wo to þou 16 þat speryn out of þoure herte þe mynde of cristes passioun & his goodnesse, with þoure wycked & ydel thouȝtys, & haue made þoure herte an hoggys cote & a denne of theuys, þat is, a dwell-yng-place of feendys! As 3e haue schett crist out of þoure 20 hertys, wyth þoure euyl thouȝtes, so crist schal schette þow out of heuen, and wyth feendys, whom 3e haue receuyd, 3e schal dwelle/ þefore, caste out þis sande & grauel of þoure ydell & euyl thouȝtes, for þis is þe firste fote in depthe. 24

idle words,

¶ þe secunde fote depthe is in þi tunge, þat is, ydel & euyl 28 woordys. Of euery ydel woord þou spekest þou schalt 3yve acountys at þe day of dome, Mat. xij.⁴ Crisostomus seyth: wo! wo! to ydel & wycked spekerys! 3if þou haddyst openyd 32 þi tunge & stynkyng mowth to haue praysed | þi god, þou schuldest haue sungyn wyth aungellys in heuen, wyth-outyn ende, 'Sanctus! sanctus! sanctus! dominus deus omnipotens,' holy! holy! holy! almyȝty god! & for þou hast noȝt openyd þi mouthe 36 to prayse þi god, but spekyn ydell woordys & iapys, lesynges & opere slaundere, þefore 3ellyng, roryng, & wepyng, þou schalt

[Fol. 73 b.]

¹ MS. in margin: '1. ociositas.'

² Exod. ii. 12.

³ Sapientia i. 3.

⁴ Matt. xii. 36.

cryin wyth feendys in helle, wyth-outyn ende, 've! ve! ve! quante sunt tenebre!' wo! wo! wo! grete arn my therknessis in peyne! pe mouth pat lyeth in ydel woordys sleeth pe soule, Sap. j.¹
 4 & j. ad cor. xv.² wycked & ydeſt woordys corruptyn gode manerys. perfore, delue out pis sande, pis grauel of pi tunge, pat is, ydeſt & euyſt woordys, for pis is pe secunde fote in depthe!

¶ But pe iij. fote in depthe is ydelnes in pi dedes³, pat is, and idle deeds.
 9 whanne pou leuyſt 'occupacyoun of gostly profyzt, & werkyst dedys of vanytees & of no profyzt ne of frute to pi soule. seynt Austyn seyth: O pou vnprofyeteable & drye tre worthy to euer-
 12 lastyng fyir, what schalt pou answere at pe day of dome, whanne al pe tyme of pi lyvyng schal be inquiryd of pe how pou hast dyspendyd it in ydeſt werkys? Crisostomus seyth in imperfecto, omilia xxvj^a: who is ydel? he pat thynketh nozt,
 16 spekyth nozt, ne werchyth nozt, to pe worschipp of god. zif pou stele, pou art nozt ydel, but pou art deed. zif pou releue nozt pe poore wyth pi good, panne art pou ydel, for pou doost nozt pe werk of god. zif pou be drunke or glotoun, pou art
 20 deed & nozt ydeſt. zif pou kepe mesure in etyng & drynkyng⁵, & zeuyſt nozt perof to pe pore, panne art pou ydel, for pou doost nozt goddys werkys, pat is, almes-dede. zif pou leue aſt dedly synne, & kepyst pe in veyn & in ydel restyng pat pou
 24 wylt nozt occupye pe in goddys werkys, panne art pou ydel, for it is nozt ynow to forsake pi synne & ben ydel fro gode werkys, but pe muste forsake pi synne & don gode werkys. 'declina a malo & fac bonum'⁶! pat pou mowe seyn wyth pe apos-
 28 telys⁷: lo, we forsake alle pinges, pat is, alle synnes, & we folowe pe in pi werkys. perfore, zif pou wylt nozt be deed in dedly synne, ne ydel & vnfruytefull as sande & grauel, forsake pi synne & do well! ⁸'Sint lumbi vestri precincti, id est, a pec-
 32 cato, & lucerne ardentis in manibus vestris, id est, lucidum

¹ Sapientia i. 11.² 1 Cor. xv. 33.³ MS. in margin: '3. opera vana.'⁴ MS. *gostly* crossed.⁵ MS. drynk-kyng.⁶ Ps. xxxiv. 14, and xxxvii. 27.⁷ Matt. xix. 27; Mark x. 28; Luke xviii. 28.⁸ Luke xii. 35.

It is not enough
for you to for-
sake your sin,
but you must do
good works.

exemplum sit in operibus vestris.' Crisostomus seyth: he þat werkyth noȝt goddys werk in þis world, but stondyth styлле ydel, & werkyth vanytees, etyth & drynketh & wastyth vytayles of god, & seruyth hym noȝt, in þe oper world he schal fastyng 4 be put oute of goddys hows, whanne opere þat han wrouȝt wel here goddys werk schal be takyn in-to goddys households, & etyn of þe mete of lyif. Idel thouȝtes, woordys, & dedys, it arn as graueſt & sande; for þe kyrnelys of þe grauel or of sande 8 are numberles, barren, and incoherent as the sand, arn wyth-oute noumbre, so þin ydel thouȝtes, woordys, & dedys, arn wyth-outyn noumbre, & bareyne as sande wyth-oute profyȝt, & varying, discordeng asundre, departyd in-to dyuerse dysirte, none hangynge wyth opere as kyrnellys of grauel. þis 12 sand & grauel of ydelnes is no ground to settyn on oure stonwerk; wherefore ȝou nedyth to takyn a spade, & deluyn out þis grauel & sande of ydelnes. þis spade muste [be] clenues, of which I wyl telle | ȝow an-oper day. 16

[Fol. 74 a.]

[*The Young Sinner who could not be saved by Prayers.*]

Ex vitis patrum¹. A ȝong man was temptyd in herte wyth ȝe ydelſt thouȝtys, & to ydel woordys, & to ydelſt dedys of vanytes, & to leccherye. he prayed an old man to pray for hym. þe 20 old man was an holy lyuere. þe old man prayed for him, & þe ȝong man synned neuere þe lesse. On a nyȝt, in a vysioun, þe old man seyȝ þe ȝong man sytting, & dyuerse feendys in lykenesse of wommen pleying a-forn hym, & þe ȝonge man 24 hadde grete delyȝte in here pley, As þe old man thouȝte in þat vysioun. & þe gode aungyl of þat ȝong man was wroth agens hym, for he ros noȝt vp & prayed to god of helpe/ On þe morwe after, þe old man seyde to þe ȝong man: 'brothir, it is 28 þi defaute þat my prayerys arn noȝt herd of god for þe; for I seye þis nyȝt how feendys temptyd þe to wycked thouȝtys, woordys, & dedys, & þou sate styлле in ydynesse & ese, & woldyst noȝt ryse to avoyde hem wyth þi prayere, but haddyst 32 delyȝt in þo ydelſt thouȝtes, woordys, & dedys. and perfore þi

An old man prayed for a young sinner, who continued in sin, nevertheless. In a vision, he saw the youth tempted by fiends, and how his good angel was wroth with him.

In the morning he told the young man

¹ MS. in margin: 'narracio.'

good aungyl was sore agreuyd wyth þe. how schulde temptacyoun of ydel thouȝtys, woordys, & dedys, avoyde fro þe be my prayerys, but þou woldyst laboure & praye also? A syke
 4 body þat wyl noȝt leue noyous metys & drynkys may noȝt ben hole & curyd þat whyle be medycyne of his leche/ Ryȝt so, þou vsyst ydelnesse, ease, & reste, noyous to þi soule, in seknesse of temptacyoun. þerfore, fro þise temptacyouns þou
 8 mayst noȝt be curyd be my prayere.'

that, without his own exertions, all prayers on his behalf should be unavailing.

þerfore, þou þat syttest styll here in cherch, vncuppyed (The idle one & thynkest on þi muk & on oper ydelnes, & spekyst ydeff woordys, or slepyst as a beste in goddys seruys, & be tempta-
 12 cyoun of feendys¹, & noȝt wylt arysens in þin herte wyth deuocoun to clensyn out þe ydel thouȝtys & woordys wyth þi prayerys, ne wyth holy mynde of cristes passioun, how thynkest þou to be sauȝd wyth oper mennys prayere, & wylt noȝt helpe
 16 þerto þi-self wyth þi prayere?

may not be saved by the prayers of others.)

¶ Ex vitis patrum². A ȝung man seyde: 'what schal I do? þe youth asked
 eueremore ydeff & wycked thouȝtys sle me in herte.' þe olde what he should
 man seyde: 'whan þe modyr wanyth here child, sche wetyth do.
 20 here tetys wyth sum byttere thyng, & so þe chyld felyng ofte The old man
 þat bytternes leuyth his soukyng³. So þou putte þin herte in replied: 'As
 byttere thouȝt of þi deth, & in thouȝt of byttere peynes endles, a mother weans
 in helle ordeynyd redy for þe, but þou amende þe; thynke in her child by
 24 þin herte as a synfull wrecche thouȝte in his herte, *secundum* applying some
 Jacobum de Vitriaco: þei þat are dampnyd, schal þei be sauȝd bitter decoction
 after a M^t ȝere? thynke þou, "nay." what after MM^t ȝere? to her breasts,
 thynke þou, "nay." what after as many thowsand ȝere as dropys so wilt thou
 28 of watyr arn in þe se? thynke þou, "nay." and ȝif þou thynke be saved from
 þus, þanne schal þi thouȝt be troubelȝd and a-dred, & þanne it temptation by
 schal begynne to putte away ydel thouȝtys, woordys, & occupa- thinking of the
 cyouns, & þanne schalt þou thynke þat fleschly folke arn foule pains of hell.'
 32 blynded wyth þe feend in here ydelnesse, þat for a schort tyme

¹ A gap?

² MS. in margin: 'narracio.' The first story continued.

³ MS. in margin: 'exemplum bonum.'

of lyvyng here myspendyn it in ydelnesse & in vanyte, & dampnyn hem-self to endles peyne.'

perfore, wyth þis bytternes forseyd, putte fro þe þe tetys of ydylnes, þat þou souke no more þer-of for no delyzt! Caste 4
[Fol. 74 b.] out þis grauel & | þis sond of ydelnes, wyth good occupacyoun!

[*The Devil writing Idle Words on a Scroll.*]

The Devil wrote on a scroll the idle words spoken during holy service. In an effort to stretch it with his teeth, he knocked his head against the wall.

Jacobus de Vitriaco seyth¹ þat a feend in a cherch wrote 6
ydeit woordys, & iangelynge, & rownynges, & whanne his rolle 8
was ful wretyn he sette on his teeth to drawe out his rolle
largers & bredders, þat he myzte wryte þeron more. as he
drewe wyth his teeth on þe rolle hya, heued smote aȝens þe
wall. An holy man sey3 him, & seyde: 'what doost þou 12
feend?' þe feend seyde: 'I wryte rownynges & talys spokyn
in þis cherche.'

I trowe þe feend hath nede to drawe lengers & bradders his
rolle here; for it is ellys to lytel to wryten on alle þe talys 16
tolde in þis cherch, for it is neuere lefte, but it be at sacre,
for prechyng, ne schryfte, ne schame, ne dreed of god ne of þe
world. but þey amendyn hem, þei schult be perysched both
body & soule! 20

[*The Talkative Nun burnt in the Upper Part of her Body.*]

The body of a talkative nun

was out through by fiends, and the upper part was burnt before an altar.

* A nunne, chaste of body but ydel in woordys, in iapys, & in
foly speche, & delyzted þerin, sche deyid, & was beryid in þe
cherch. þe next nyzt after, þe kepere of þe cherch sey3 here be 24
led wyth feendys a-forn an awtere. þe feendys, wyth a breunnyng
sawe, kuttyn here in þe myddys, & þe ouer part of here þei
brentyn fro þe wast vpward for here ydeit woordys. þe nethir
parte fro þe wast dounward was hole, for sche was chaste in 28
body. And on þe morwe, on þe paument it was verryly sen
where sche was brent.

¹ MS. in margin: 'narracio.' Cf. the same story on p. 115, l. 8.

² MS. in margin: 'narracio bona contra verba ociosa.'

I drede me, panne, 3e þat arn ydell in woord, thouzt, & dede,
 schal be brent & sawyd wel werse þan sche was, but 3e leuyn it.
 þerfore, caste oute þe grauel & sand of ydelnes wyth good occu-
 4 pacyoun, þat 3e be sauyd fro sawyng & brennyng of feendys to
 ioie & blysse euere-lastyng! To which blysse, &c.

Capitulum xxxvij^m.

De Mundicia & humilitate.

AThe oper day I teld 3ou how 3e schul castyn out of 3oure
 9 pytt grauel & sand of ydelnes, þat is, of ydel thouztys, The 'gravel of
 Idleness' must
 be cast out
 woordys, & dedys, to makyn 3oure pytt deppere in perfeccyoun;
 for it is to scheld. Now schal I telle 3ou of þe spade where-
 12 wyth 3e schul delue 3oure pyt deppere.
 þis spade muste be clenness¹. þe scho þerof is clene
 thouztis, þe heued þerof is clene woordys, þe handyl þerof is
 clene werkys. To þe firste loke þe scho of þi spade be a clene
 16 herte! lete þin herte delue depe & scharpe to thynke what
 scharp peyne & deth crist sufferyd for þe. thynke how he
 made þe to his lyknesse, & bouzte þe wyth his precyous blood.
 þinke what peyne he sufferyd for þe. think how he fedyth
 20 þe & sauyth þe, & how he schal rewarde þe in endles blys, 3if
 þou loue hym & worschipe hym. thynk how fals & vnkynde
 þou art to hym. þou dredyst, louyst, seruyst, & worschepyst,
 more þi body, þe world, þi rusty monye, þi rotyn muk, þe
 24 feend & synne, þan þou doost þi god. thynke, but þou amende
 þis, he schal dampne þe² in endles peyne. Gregorie seyth, þere
 may be no more woodnes þan for a schort delyzt & luste in
 herte, for þi synne to be boundyn to endles peyne, & to lese
 28 þe kyngdom of ioie. þerfore, late þis scho of þi spade, þat is,
 þis clene & | scharp dredful mynde deluyn doun depe in-to þe [Fol. 75 a.]
 rootys of þin herte, and þer-wyth schalt þou deluyn oute þe

¹ MS. in margin: 'vanga mundacia.'

² Added by later hand above the line.

grauel & sande of þin herte, of ydelþ & euyþ thouȝtys. Ps.¹
 'Memor fui dei mei & delectatus sum.' In alle þi thouȝtys
 thynke on þi god, & he schal ryȝten þi weyis. Prouer. iij.²
 Wyth þis thouȝt in god delue oute delyȝt of þin olde synne 4
 passyd. delue out consent of synne for to come & euyþ purpos,
 þat þou encline noȝt þerto. delue out desyr of synne presente
 þat þou art temptyd in, & wyl & dede. *secundum doctorem* :
 'Purificate corda vestra.' Jac. iij.³ do oute þe ruste of ydelþ 8
 thouȝtys fro ȝoure herte, & it schal be a clene vessel of god.
 prouer. xxv.⁴ 'Aufer rubiginem de argento, id est, de iusto
 corde, & egredietur vas purissimum, id est cor mundum & vas
 dei.' þanne schalt þou be blyssed & se god. 'Beati mundo 12
 corde; quum ipsi deum videbunt'.⁵

The head of the
 spade must be
 clean speche.

To þe secunde, þe heued of þis spade muste be cleannes in 3
 tunge⁶. prouer. xvj.⁷ 'Sermo purus pulcherimus est.' Clene
 speche is euermore fayrest. wyth þe heued of þi spade, þat is, 16
 clene speche, clene woordys, delue out þe sonde & þe grauēl of
 ydel woordys. delue out lesynges, iapys, rybawdye, chydynges,
 bachytyng, dyspysing, fals & horryble sweryng. Ps.⁸ 'Domine
 quis habitabit in tabernaculo tuo?' Et sequitur: 'qui non egit 20
 dolum in lingua sua.' lord, who schal dwelle in heuen? he
 þat spekyth no dysseyȝt, non euyþ. Ps.⁹ þou þat hast louyd
 to speke wyckydnes more þan goodnes, 'dilexisti iniquitatem
 magis quam loqui equitatem;' perfore god schal distroye þe in 24
 þin ende. he schal schredyn þe, he schal stubbyn þe vp rynde
 & roote fro þe ground of lyif, þat is, fro þe blysse of heuen.
 Ps.¹⁰ 'destruet te in finem, euellet te, & emigrabit te de taber-
 naculo tuo, & radicem tuam de terra viuencium.' perfore, wyth 28
 clennes of spekyng in þe heued of ȝoure spade, delue out ydelnes
 of woordys, of bachytyng, of opis, of waryng, of dyspysing, of
 chydyng, of lesynges, of iapys, & of foule woordys. Ysa. iij.¹¹

¹ Ps. lxxvi. (lxxvii.) 4.

² Prov. iii. 6.

³ James iv. 8.

⁴ Prov. xxv. 4.

⁵ Matt. v. 8.

⁶ MS. in margin: 'mundicia lingue.

⁷ Prov. xv. 26.

⁸ Ps. xiv. (xv.) 1, 3.

⁹ Ps. li. (lii.) 5.

¹⁰ Ps. li. (lii.) 7.

¹¹ Isa. lii. 11.

'Mundamini qui fertis vasa domini.' Beth clene in tunge þe
pat bere vessellys of god. Prouer. xiiij.¹ 'Qui custodit os suum
custodit animam suam.'

¶ To þe iij., þe handyll of þis spade muste be clene occupacyoun The handle must be good works.
5 in werkyng². Jerome, 'Semper aliquid boni facito, vt inueniat
te diabolus occupatum.' Stande noȝt ydel, but alwey do sum
good dede, þat þe feend fynde þe occupyed & noȝt ydel. Jað.
8 iij.³ 'Mundate manus vestras.' Makyth clene ȝoure handys,
þat is, ȝoure werkys. lord, ȝeue me clenness of my werkys!
seyth þe Ps.⁴ 'Puritatem manuum mearum retribue mihi.'

Whanne þou hast doluyn out þe sonde & grauel of ydylnes When the gravel is removed,
12 out of herte, tunge, & dede, þanne schalt þou fynde vnder þe
grauel þere pride was first a-bouyn, a syker & a clere grond
be-nethe, & þat ground is lownes contrary to pride⁵, þat was you will find the ground of Humility where Pride had been before.
16 nesse? In þis manere: whanne þou thynkest þat þou art noȝt
in worlthynes, but wrecchyd & vnworthy, haldyng opere bettyre [Fol. 75 b.]
þan þou; þanne hast þou founde þat grownd. God hath
groundyd all erthe on nouȝt, Job xv.⁶, þat is for to saye, god
20 hath sett & groundyd in mannys soule on nouȝt, þat is, on þe
ground of lownes, whenne man haldyth hym-self nouȝt. As
gold excellyth alle metallys in price, & bawme excellyth alle
lycourys, & drawyth lowest down to þe botme of a vesseil and
24 to þe ground, Ryȝt so, lownesse excellyth in precyoushed alle
vertuys⁷, & euere drawyth down to þe neperest place. Sap.
vij.⁸ 'Omne aurum in comparacione [illius] arena est exigua.'
Al manere gold is but as a lytel grauel in regard of lownes.
28 In a braunche of a tre standyng ryȝt vpward is noȝt heuy Straight trees bear no fruit, and upright stalks no grain.
ladyn wyth fruyte, ne on eer of corn standyng ryȝt vpwarde
is full & heuy wyth kyrneil. Ryȝt so, man or womman raysed

¹ Prov. xxi. 23.² MS. in margin: 'munda occupacio in opere.'³ James iv. 8.⁴ Ps. xvii. (xviii.) 21.⁵ 'humilitas contra (?) superbiam'—'humilitas quomodo cognoscitur (?)'⁶ Job xxvi. 7 (?).⁷ MS. in margin: 'humilitas excellit omnes alias virtutes.'⁸ Sapientia vii. 9.

vpwarde in pride is bareyn wyth-oute fruyte of *vertuys* ¹. A bowe full of fruyte, an eer full of corn bowyn dounward to þe erthe; Ryzt so, ȝif þou be in lownes, þou art full of fruyte of *vertuys*, heuy ladyng wyth gode werkys, þerfore þou bowyst ⁴ dounwarde, & beholdyst þe erthe, þat is, þe fylthe, þe frealte, & þe wrecchydnes, of þi flesch. Seynt bernard seyth ²: as where-of þou come? of foul & of vnclene seed, & be þou a-schamyd. se what þou art? a sacche full of dunge, & be ȝ þou sory. se what þou schalt be? wermys mete. whedir schal þi soule in þin ende, to payne or ioye? þou wost neuere. drede þou sore þanne. ȝif þou bowe þus dounwarde, þanne hast þou founde þe ground of lownes. A sterre ³ semyth lytel ¹² to oure syzt, & ȝit, in truthe, it is more þan all erthe; Ryzt so, holde þi-self lytel, & sette no price be þi-self, & þanne, in ground of lownesse, þou art gret in syzt of god. *Eccles. iij.* ⁴ 'Quanto magnus es, humilia te in omnibus, & coram deo in- ¹⁶ uenies gratiam.'

Think thyself
little, and thou
shalt be great
in the sight of
God!

ȝif þou of a pytt take watyr wyth þi pot ⁵, þou muste *¶* bowyn þi pott to takyn in þat watyr, or ellys puttyn þi pot depe doun on þe mowth to reseuyue þat watyr; Ryzt so, ȝif ²⁰ þou wylt haue in-to þi pytt a spryng of watyr of grace, þe muste bowe þe pott of þin herte depe doun in lownes þat þe watyr of grace mowe entryn þin herte. *Eccles. ix.* ⁶ 'Vas admirabile opus excelsi.' þanne schal þin herte be a marvelous ²⁴ vessel be þe werk of god.

Pride

Pryde ⁷ chesyth hyȝe hylles, þat is, hyȝe worschepys & pra[i]s-inges; lownesse chesyth valeys, þat is, lowe degre, lowe estate. In hyȝe hylles of pryde arn *iiij.* wyckednessys ⁸, þat arn, ²⁸ dryehed, hardhed, bareynhed, & a foul fail doun. for prowde men arn drye wyth-oute wepyng & deuocoun, harde in herte wyth-oute compassioun, bareyn wyth-oute good werkyng, & in

is like a high
mountain; it is
dry, hard,
barren, and
giddy.

¹ MS. in margin: '*exemplum bonum.*'

² MS. in margin: '*dicat Memento unde venisti. vbi es & vbi futurus.*'

³ MS. in margin: '*exemplum de stella.*'

⁴ *Ecclesiasticus* iii. 20.

⁵ MS. in margin: '*Exemplum bonum.*'

⁶ *Ecclesiasticus* xliii. 2.

⁷ MS. in margin: '*Superbia.*'

⁸ MS. in margin: '*nota 4^{or}.*'

here ende pei schal haue a foul fallyng, þat is, to þe depe pytt
 of helle. for þe heygere in pride þe lowere in payne, þe more
 glorious in worschip þe foulere in helle, þe heygere & þe The higher thy
 pride, the deeper
 shall be thy fall.
 4 gladdere in souereynte þe deppere & þe soryere in hard fyr
 endeles. þerfore, delue doun wyth þi spade in-to þin herte,
 & caste out ydelnesse of thouȝtes & of pride, tyl þou fynde
 þe ground of lownes, & come to a spryng of grace; for
 8 'superbis | resistit, humilibus dat graciā,' Jāc. iiij.¹ Prowde [Fol. 76 a.]
 folk god wythstandyth, to folk in lownes he spryngeth his
 grace.

[*Abbot Macarius watching the Devils in Church.*]

¶ ² A feend seyde to Macharye þe abbot, 'go we to þe cherche
 13 & se what pei do þere.' þe abbot seyde, 'feend, what hast
 þou to don wyth hem at cherch?' þe feend seyde, 'Abbot,
 come & se what we do!' þe abbott wente in-to þe chirche,
 16 & see ouyr-añ in þe chirche dyuerse feendys smale as chylderyn,
 blewe as men of Inde³, rennyng al abowte in þe cherche, & Abbot Macarius
 watched the
 devils in church
 running about
 and tempting
 the congregation
 with all kinds
 of tricks.
 scornyng þere euery man, makyng a mowe, & puttyng here
 fyngerys to þe eyzen of summe, and pei sleptyn, & whenne pei
 20 awokyn þe feendys greycd here lyppe wyth here oynementys
 in here box, & þanne þe folk iangelyd, & telde talys. After
 þat pei were wery of iangelyng, þe feendys skypedyn a-forn
 hem in lyknes of wommen, & þanne þo men in here herte were
 24 temptyd to leccherye. A-fore summe þe feendys drouyn
 beestys, & þanne pei thouȝtyn on here beestys. A-forn summe
 þe feendys teldyn nobelys, & þanne þo men settyn here thouȝt
 on here tresoure. A-fore summe feendys komyn as merchauntys,
 28 þanne þo folk thouȝtyn añ on byggyng & sellyng. A-fore
 summe feendys komyn as tylmen wyth here hors & carte, and
 þanne þo folk settyn añ herte on husbondrye, on here lond &
 tylthe, on here howsyng, & on here wordly good. so þe feendys

¹ James iv. 6.

² MS. in margin: 'narracio bona.'

³ The original in *Vitæ Patrum* (Migne, *Patrol. Lat.* vol. lxxiii. p. 765)
 has: 'videt quasi parvulos quosdam pueros *Æthiopes nigros* per totam
 ecclesiam discurrere.'

They told the
abbot

that they were
making sure of
people's souls.

made hem ydeſt ouper in thouȝtys or in iangelyng, or in vanytes. Why was pis grauel & sonde of ydelnes in hem? be temptacyoun of þe feend; for þei were hyȝe in pride, & ydel fro gostly occupacyoun, and myȝt fynde no ground of lownes, & þerfore 4 þe spring of þe watyr of grace was stoppyd out of hem & dryed fro hem. þe abbot seyde to þe feend, 'why do ȝe þus to þis folk in cherche?' þe feend seyde: 'for, on werke-dayes, men serue þe world and noȝt god for besynes, þerfore, on þe haly- 8 day, whan þei schulde serue god, we lettyn hem wyth ydelnesse in thouȝtes, woordys, & occupacyouns of vanytes, wyth sleep, wyth ydel pley, for to be syker of here soulys, be-cause þat þei serue god neythir werkeday ne halyday, but þei serue vs, þe 12 world, & here flesch.'

loo, takyth hede to þis tale, for I rede it in vitis patrum. comyth doun fro pryde. deluyth oute pis grauel and þis sande of ydelnes. deluyth doun depe in lownesse, tyl ȝe fynde a 16 springe watyr of grace, to flowe ȝou vp in ȝoure ende to þe hyll of ioie. Ad quod, &c.

Capitulum xxxviiij^m.

De humilitate & timore filiali.

20

From the
'ground of Hu-
mility' springs
a 'well of grace.'
Humility is like
a valley, which
is moist, soft,
fertile, and safe.

[Fol. 76 b.]

I haue told ȝou here-beforn to castyn out of ȝoure pytt 24
þe watyr of curse, þe wose of synne, þe sonde & þe grauel
of ydelnes, & to deluyn ȝoure pyt deppers in lownes tyl ȝe
fyndyn a watyr-spryng of grace. ȝit now schal I telle ȝow more
of þis grond of lownesse, how ȝe schal deluyn doun þer-in depe
for to fynde a spryng of grace.

In valeys of lownes be iiij. profytes¹, þat arn, þe moysture,
wetehed, softed & neschhed, fruchtfulhed, & sykernes. for þei 28
þat arn in lownes arn wete & moyste in wepyng & in deu-
ocyoun, nessesche & soupple in | softnesse & compassioun, frucht-
full in werkyng, syker & trusty fro hye fallyng. for þe lowere

¹ MS. in margin: 'nota 4^{or}.'

a man¹ is, þe esyere & þe softere is his fall ȝif he falle. þer-fore, crist byddeth þe sytten in þe lowest place. 'Recumbe in nouissimo loco.' luç. xiiij.² for who-so sitte in þe lowest place, he
 4 schal haue his place in þes wyth-oute stryif. Ps.³ 'In pace factus est locus eius.' Smale lyteff fyssches skypyn thruȝ þe
 maskys of a nett in-to þe watyr, & lyven, grete fyssches hange
 stille in þe nett, & arn dede⁴; Ryȝt so, grete prowde folk
 8 hangyn in þe feendys nett, & arn dede in soule, lyteff smale folk in lownes scapyn thruȝ þe nett of þe deuyll in-to þe watyr of grace. ffigure⁵ here-of iiij. Reg. xxiiij.⁶ þe kyng of Caldeye wente in-to babilonye, & grete ryche & proude men he toke to
 12 hys prisonerys, & smale & pore folk he late go; Ryȝt so, þe kyng of helle, þe feend, takyth proude men to his prisonerys, & smale folk in lownes & in pouerte, he letyth hem go, for þei scapyn fro hym in-to grace.

Small fish
escape from the
net, large ones
are caught.

¶ This ground⁷ of lownes is viij. fote depe. þe ouer-fote is
 17 homly & lowly to þe pore. Eccles. iiij.⁸ 'Omne animal diligit suum simile.' þe secunde fote is, fle worschipp & preysing as crist dede, whanne þe comouns wolde haue made hym here
 20 kyng. Ioñ. v.⁹ þe iiij. fote is, suffere lowly dyspyȝt & reproof as dauid whan he was weryd & cursyd of Semey; opere wolde haue lettyd hym þat cursyd him so, & dauid seyde: lete hym be, & lete hym waryn me, ij Reg. xvij.¹⁰; and as þe apostelys
 24 wentyn enioyinge fro here aduersaryes þat dyden hem dyspyȝt for þe name of ihesu crist, Act. v.¹¹

The eight parts
of humility are:
1. To be kind
towards
the poor;
2. to avoid wor-
ship and praise;
3. to suffer
scorn and
reproof;

þe iiij. fote is þis, forsake non offyse, powȝ it be vnworthy
 & of lytel price. forsake non vnclene labour, but lowly take
 28 all defowle in euery occupacyoun as abbigail, whan sche schulde be weddyd to kyng dauid, lo, þin handmayde & seruauunt, redy to wassche þe feet of my lordys seruauuntys. j. Reg. xxv.¹² þe
 v. fote is þis, be þou lowly ȝif nede be to suffre deth for ihesu
 5. to be ready to
die for Christ;

4. to serve
humbly;

¹ MS. aman.² Luke xiv. 10.³ Ps. lxxv. (lxxvi.) 3.⁴ MS. in margin: 'exemplum bonum.'⁵ MS. in margin: 'ffigura.'⁶ 2 Reg. xxiv. 14 seq.⁷ MS. in margin: 'fundus humilitatis habet octo, 1, 2, 3, &c.'⁸ Ecclesiasticus xiii. 19.⁹ John vi. 15.¹⁰ 2 Sam. xvi. 10.¹¹ Acts v. 41.¹² 1 Sam. xxv. 23 seq.

6, 7, and 8.
to submit
to superiors,
equals, and
inferiors.

[Fol. 77 a.]

The first gift of
the Holy Ghost
is Fear.

of which there
are six manners:
1. the fear of
death;

2. anxiety for
one's bodily life;
a deadly sin;

and for his truthe, as cryist dyde for þe. Ad Phil iij.¹ þe vj. fote is þis, be subiecte to þi souereyn, & preferre þe noȝt aboue þi peerys. þe vij. fote is þis, be subiecte to þi perys, & prefers þe noȝt aboue þi subiectys. þe viij. fote is þis, be subiecte to þi subiecte, & preferre þe to no persone, but lowly vnderputte þe to alle opere in subieccyon in þin herte, & halde alle opere worthyere þan þou, wyth þi spade of clenness in herte, tunge, & dede. glossa Mat. iij.² 'Subesto maiori, non preferas te equali; subesto pari, non preferas te minori; subesto minori, & nemini te preferas!' Delue out þe grauel & sond of ydelnes & delue depe thurȝ þis viij. fote depthe of lownes! & þanne art þou depe ynow in grond of lownes, and þanne schalt þou fynde vnder þat grounde of lownes a spring of grace. Seynt gregorie seyth: but þou loue grace þe holy gost may noȝt entryn in-to þe. 'Si humilis & quietus non fueris, non potest habitare in te gracia spiritus sancti.' for god sendyth þe watyr of grace in-to lowe | valeys, þat is, in-to folk lowe in beryng owt-ward in gouernaunce, & lowe in herte inwarde. Ps.³ 'Emittit fontes in conuallibus.'

What is þis grace? drede. þat is þe first ȝyfte of grace of þe holy gost. þis grace springeth in þe grounde of lownesse. Thomas de veritate⁴ dicit, 'Timor expellit superbiam.' Drede of god puttyth out pride. Thomas de veritate he seyth, þere be [vj.] manerys of drede. first, drede of kynde⁵, þat is, drede to dyen, as crist dredde his deth. Mat. xxvj.⁶ 'Cepit ihc pauere & tedere.' þis drede is neythir mede ne synne. þe secunde drede is drede of þi lyif⁷ of þi body, as whanne þou woldyst rather don a dedly synne þan for to lese þi lyif; þis drede is dedly synne, as petir forsooke crist for drede of his bodyly lyif. Mat. xxvj.⁸ perfore seyth crist⁹: drede noȝt hym þat sleth þe body but dredyth hym þat sleth

¹ Philipp. iii. 10 (?). ² Ps. ciii. (civ.) 10. ³ Cf. p. 166, note 2.

⁴ MS. in margin: 'j^{us}. timor nature.'

⁵ MS. above the line.

⁶ The quotation points to Matt. xxvi. 37, confounding this passage with Mark xiv. 33.

⁷ MS. in margin: '2. timor vite.'

⁸ Matt. xxvi. 69-75.

⁹ Matt. x. 28.

þe sowle. þe iij. dreed is wordly dreed, þat is, whanne þou ^{3. Fear of the world} hast leuere do dedly synne þanne for to lesin þi wordly good ;
 þis wordly dreed is dedly synne, as it was to þe iewys. þei a deadly sin.
 4 slewyn crist for dreed, þat he schulde ellys haue takyn away
 here place & here folke. Joh. xij.¹ þe iiij. dreed is dreed of ^{4. Fear of Hell,} helle ^{though some-} ^{times conducive} ^{to amendment,} ², more princepally for dreed of peyne þan for dreed of
 wretthyng of god. þis dreed is whanne þou absteynyst þe fro
 8 synne, or art schryuen, or dost ony good dede fro dreed of helle
 & thynkyng in þin herte, ne were helle to punysche þi synne ⁴,
 þou woldyst noȝt amende þe, but þou woldyst þat no peyne
 were, þat þou myȝtyst vsyn furth þi synne. þis drede allone
 12 schal neuere brynge þe to heuene. Ro. vii.⁵ 'Non accipistis ^{is unavailing for}
 spiritum seruitutis.' þe v. dreed is, whanne þou leuyst þi synne ^{salvation.}
 princepally for dreed of god ^{5. Fear of God}, for dreed of his wretthyng, & also
 for dreed of peyne. þis dreed is þe firste ȝyfte of grace of þe ^{the first gift of}
 16 holy gȝst, þat is, þe watyr of grace þat spryngeth in þe ground ^{the Holy Ghost.}
 of lownesse. ȝif þou haue þis dreed of grace þou dredyst to be
 peyned *per-fore* in helle ; but ȝit þou dredyst myche more þat
 þou hast wretthyd þi god, & þat þou schuldyst be departyd fro
 20 hym. As brysteȝl bryngeth in a threed of a cordewanere in-to ^{Simile of the}
 a scho, so þis dreed bryngeth in grace to mannys soule. þe ^{bristle on}
 brysteȝl is oute when þe threed is in ; ryȝt so, whan grace is ^{a cobbler's}
 in be drede, dreed goth oute, as whan þe threed goth in ^{thread.}
 24 þe brysteȝl is owte. 'Perfecta caritas foras mittit timorem.'
 Joh iii.⁷ þis dreed is callyd a bygynnyng drede, for it be-
 gynneth to bryngyn in grace. þe vj. dreed is only dreed for ^{6. Fear of God's}
 wretthyng of god ; & þis is loue-dreed & sone-dreed ^{wrath or 'filial}
 as þe ^{dread,}
 28 sone aboue alle opere men owyth to dredyn his fadyr, þat he
 wretthe hym noȝt, þowȝ he wyste his fadyr wolde noȝt punyssche
 hym *per-fore* ; Ryȝt so, wyth loue-dreed, drede þou to wretthe
 þi fadyr of heuen in ony dedly synne. thynke in þin herte,

¹ John xii. 19 (!).² MS. in margin : '4. timor gehenne.'³ MS. *god* crossed.⁴ The following words crossed in MS. : þou woldyst þat no peyne were þanne þat þou myȝte vsyn forth þi synne þis dreed alone.⁵ Rom. viii. 15.⁶ MS. in margin : 'timor pro timore dei.'⁷ 1 John iv. 18.⁸ MS. in margin : 'timor filialis.'

[Fol. 77 b.] þow3 þere were non helle ne peyne, & þow þou wystyst for þi
 a special gift of synne | neuere be punysched, þou woldyst noȝt wretthyn þi god
 the Holy Ghost. for dreed of lesyng of his loue. þis is a specyall dreed, a specyall
 3yfte of þe holy goste & a specyall watyr of grace, þat spryngeth 4
 in þe grounde of lownesse. þis dreed makyth oon chaste fro synne,
 & a-schamyl of synne & of euery foul dede. ideo dicitur timor
 castus, secundum tullium¹. Wyth-outen þis dreed no man 13
 It is like a pre- may be honeste ne ryȝtfull. Bernarde seyth, þis dreed is as 8
 cious stone, &c. a schynnyng precious stone² of condycyouns in a ȝunge mannys
 chere & a messagere of good hope, þe hows of a good lyuere, þe
 sustir of good conseyens, þe tokyn of symplenesse, wytnesse
 of clene lyif, laumpe of clene lyȝt, specyall ioie of conseyence, 12
 keper of good name, bewte of lyve, þe se of vertewys. As
 marie is mayden and bewte of maydenys, so þys loue-dreed is
 mayden & bewte of alle vertuys bothe of body & of soule.
 ³ 'Timor domini sanctus permanet in seculum seculi,' þis dreed 16
 is holy, þat euere schal dure in a perfyȝt lyuere. ecc. ix.
 'timor domini est fons vite.' ȝif þou haue þis watyr of grace,
 þis dreed, in þe ground of lownes, þi pytt of lustys is turned
 in-to a welle of lyif. 20

[The Lord's Wife Charitable to the Lepers.]

One day, a leper Jacobus de Vitriaco³ tellyth þat a lepre on a day com to
 called at the a lordys place. þe lord was oute on huntynge, & he hatyd sore
 house of a lord, alle leprys. he sufferyd none to come wyth-in his gatys. his 24
 while he was wyif louyd hem wel as sche durste for here lord, & in his
 out hunting. absence, often for lownes dyd wasschen here feet, & kyssed hem,
 & louyd hem, & releuyd hem often for loue-dreed of here god.

¹ Cf. Fabricius, Bibliotheca Latina, tom. vi. p. 277. Tullius Dacus (xiv. cent.), author of 'Lectura super XII. Prophetas minores' and of a treatise 'de potentiis animae.'

² MS. in margin: 'Timor domini quasi lapis preciosus.'

³ MS. in margin: 'Timor domini sanctus permanet in seculū aeli &c' 'fons vite.' Ps. xviii. 10. The Vulgate reads *permanens*.

⁴ Prov. xiv. 27. (Not in Ecclesiasticus.)

⁵ MS. in margin: 'narratio bona de muliere recipiente leprosum & incedente eam super lectum sui mariti.'

- þe lepre cryed at here gate. þe lady here-self askyd hym ȝif
 he wolde ete or drynke. þe lepre seyde, 'I am so feynt in þe
 hete of þe sunne þat I may noȝt ete ne drynke, but I were
 4 in þin halle, lady, in þe schadowe.' þe lady seyde, 'ȝif my The lady, in
spite of her hus-
band's cruelty,
 lord kome hom̄, & fonde þe in þe halle, he wolde sle vs bothe.'
 þe lepre wepte & greuyd sore. þe lady took hym in-to here took the leper
into the hall,
 armys, & bare hym in, for he was so feble, and his feet, handys,
 8 & face, dysfiguryd, scalt, & rotyn a-wey þe flesch, & foule he
 stanke. whan he was born in, he wolde neȝer etyn ne drynken
 tyl he hadde slepte. he prayed þe lady for here lownesse & for
 þe loue-dreed þat sche hadde to god, þat he myȝte slepyñ in
 12 here owen chaumbre & in here oweñ bed & here lordys, & ellys
 he schulde be deed. þe lady hadde pyte of his wepyng, & dreed
 to offendyn here god. sche lowly browȝtyn hym thydere, &
 dede of his lowys & his schoes, & wassched him foot & body
 16 foule stynkyng, & leyde hym in here bed, & a softe pylwere and brought
him to bed.
Soon after, her
husband
returned.
 vnder his heuyd, & schett to þe dore, & wente here way. Sone
 after, here lord kom̄ hom̄, and badde here letyn hym in-to
 chaumbre to slepyñ, for it was in þe vnder-meel in somyr. þe
 20 lady taryed, for sche was a-dred of here lyif, & of þe leprys lyif
 also. þe lord was wroth, & brast vp þe dore, & wente in. But when he
entered the
[Fol. 78 a.]
bed-chamber,
it was full of
fragrance.
 he com̄ out aȝen onon, & seyde, 'wyif, | þou hast wel arayed
 my bed, it was neuere ere so wel made. but I haue gret wondyr
 24 where-wyth þou hast made þis chambyr so swete wyth spycerye;
 it smellyth as it were very paradyis.' þe lady went in, & felte
 þe swete smeñ, but þe lepre was go. þe lady, wepyng for ioie, and the leper
was gone. The
lady wept for
joy, and con-
verted her lord
to charity.
 28 tolde here lord all to-gedyr how sche had do. here lord turnyd
 all to grace, & louyd god & alle leprys in-to his ende.

lo, how þe ground of lownesse in pytt of lustys in his wyif
 sprong watyr of grace, þat turnyd here pytt vn-to a welle of
 lyif, be þe whiche pytt sche & here lord were sauyd fro deth
 32 to lyif, fro synne to grace, fro drede, fro sorwe, & fro peyne, to
 endeles ioie. Ad quod, &c.

*Capitulum xxxix^m.**De Miticia & eius ramis.*

FReendys, þe oper day I telde þou þat whanne þe wose **A**
 of pride were cast out of þoure pytt, 3e muste deluyn out 4
 þe grauel benethe & þe sande of ydelnes, tyl 3e come to a good
 ground of lownesse. & in þat lownesse, I telde þou, 3e muste
 delue doun depe tyl 3e fynde a spring of watyr of grace, þat is,
 dreed, þe firste 3yfte of grace of þe holy goste. 3it þis day 8
 I schal tellyn more of þe ground of lownesse & of meknesse;
 how 3e schul delue doun þer-in tyl 3e fynde þe springe of grace,
 dreed.

Humility with
 regard to one-
 self.

þis mekenes & lownesse it hath vij. fote in depthe & vij. fote 12
 in brede¹. þe firste fote in depthe is þis: whan a man knowyth
 his defawztys & his frealte. Bernard seyth, Mekenesse makyth
 a man to dyspise hym-self & to knowe what he is. ¶ þe
 secunde fote in depthe schewith þat a man schulde sele his 16
 defawtys & his fylthe, how it byteth him in conscyens, and
 þanne he is fayne 3erne to sekyn hym a confessoure to be
 clensyd & to castyn oute þat fylthe. ¶ þe iij. fote depthe is
 þis: whanne in schryfte here sorwe is grete, & colouryn ne 20
 concelyn no poynt of here synne for schame, recchyng neuere
 how synfull þey be knowe of here confessoure. ¶ þe iiij. fote
 is þis: þou schuldyst coueytyn to ben holdyn synfull, & þow 3
 an-oper seyde, þou art wrecchyd, 3it in þin herte & tunge þou 24
 schuldyst thynkyn & seyn, þou seyst sooth, þere is none
 wrecchydere þan I. ¶ þe v. fote is þis: 3if þou gladly here
 þi defawztys. for bernarde seyth, he þat is very meke wolde
 ben holdyn vyle, & no3t preysed, for he lokyth aftyr no lose. 28
 þe vj. fote is þis: whanne þou sufferyst dyspyzt ioyfully as
 dauid dyde, þat sufferyd Semei his seruauunt to revyle hym
 foule, and to castyn at hym². þat all he sufferyd wyth meke

¹ MS. in margin: 'nota 7.'

² 2 Sam. xvi. 5-10.

herte. þe vij. fote is þis: whanne þou art pore in spyrite,
desyryng no ryches ne worschipþ, but delyȝtyng in herte of
vnworschipþ, of dyspyȝing, & of pouert gostly. þerfore crist
4 seyth¹, blyssed be þe pore in spyrite.

¶ þe firste fote in brede of mekenes is þis: loue þi god wyth Humility with
regard to God
[Fol. 78 b.]
herte | and body. ¶ þe secunde fote is þis: prayse yche man/
þe iiij. fote is þis: lakke þi-self, & prayse þe noȝt/ þe iiij. fote: and one's
neighbours.

8 loue pouerte, & be homly wyth þi subiectys/ þe v. fote is þis:
serue þou wyth good wyll hyȝe & lowe. ¶ þe vj. fote is: fle
loos & praysing. þe vij. fote in brede is þis: only and prince-
pally truste in god.

12 ffor þe firste fote in brede, loue þi god², & worschipþ in þi Love God
feyth. ȝif þou be symple of kunnyng, trowe & beleue þe
woord of god, wyth-oute sekyng of resouns how it myȝt be so,
as a ȝung chyld trowyth it sooth þat men sayn. loue & honoure

16 þi god wyth symple mood, & thanke hym of all gode þat he with a simple
mind,
hath don to þe, As a poure man thankyth hym wyth all his
myȝt þat doth hym good. loue & honoure þi god wyth deuoute
prayere. thynk þi-self vnworthy & pray to god wyth terys, with prayer
and tears!
20 felyng þi-self badde & bare of goodnes, as a chyld þat kan noȝt
his lessoun, stant nakyd a-forȝn hys mayster, dredyng, knelyth
doun ful hertyly praying.

¶ ffor þe secunde, preyse an-opere, in herte thynkyng operes Praise your
neighbour for
his virtues,
24 wyttes bettere þan þine arn, wylllyng opere mennys wyll to be
do rathere þan þin owyn, And trustyng more in opere mennys
vertewe þan in [þin] owyn. Preyse in þi mowth alle opere
mennys goodnes, & puttyng here goodnes beforȝ euere more,
28 & here defawȝtys euere more putte hem be-hynde, and all þat and overlook
his faults!
is in dowte turne it to þe beste, And euere more putte opere
beforȝ to profyȝt & to worschipþ.

¶ ffor þe iiij. fote in brede, dyspreyse þi-self in herte, tunge, & Reprove your-
selves in your
heartes,
32 dede³. In herte helde þi-self wracchydest, vylest, vnworthyest.
putte þi gode dedys be-hynde, & thynke alwey of þin euyll, &
mych repreue þi-self of þi mysdedys. Schryue þe of þi de-

¹ Matt. v. 3.² MS. in margin: 'Dilige deum dñi tuum.'³ MS. in margin: 'nota bene.'

do penance and
deeds of mercy!

faw3tys, 3elde þat þou owyst, do penaunce, & almes-dede, & alle werkys of mercy.

Be kind to the
poor!

¶ ffor þe iiij. fote, loue pouerte. loue þe compagne of poore folk, & helde here manerys in homlyhed. suffere hungyr, 4 thrust, & cold, & oþere dyssesys. Aske prayerys of gode lyuerys. forsake rycches.

Be helpful to
those in distress!

¶ ffor þe v. fote, be redy to serue þe nedefull. serue als 8 gladly þe leste as þe moste. god wasschyd his dyscyples fete. 8 Mekeness¹ makyth man to serue in viij. maners, þat is, þe meke seruyth redyly, as þe schypmayster redyly sterith þe schyp whan he seeth nede. he seruyth symplely, as a schep goth mekely where his heerde wyll dryuen hym. he seruyth 12 comly, wyth herte & body, his god. he seruyth as doth þe lady þat is buxom & wel plesyd here husbonde, & non oþer man in folye. þe meke seruyth comounly as an asse, þat hath as leef to bere whete as barley, rye as gold; he goth as 16 faste for þe smale as for þe grete. þe meke seruyth smertly, & lyztly, & strongly, and duryngly, as þe sunne, þat þe more it ryseth þe more strengthe it hath.

Shun praise and
worship of
yourselves!

¶ ffor þe vj. fote, fle loos & worschiþ for wynd of veynglorye, 20 as crist dede. whanne he had fed þe folk, & helyd þe seke, he fledde vn-to a mountayn, & pere he was in prayerys, for he wolde no loos. fle loos for tempest of tunge, as a mayde þat louth a man peramoure, sche is a-schamyd as sone as sche 24 wott þat ony man perceyuyth it. so doth þe meke man; whanne men spekyn of his maners, þanne goth he in-to a 28 preuy place pere he may dresse his thougt to god, & per-in he hath solace.

Place your con-
fidence wholly
in God!

¶ ffor þe vij. fote, Truste þou in god ouer all thyng in holy conscyens, in hardy herte, thynke of goddys presence, and be raysed to heuen be holy thougt. þanne se þe world foul & vggly, voyde of al goodnes. despyre þe world, & held it but 32 fantasye, & chyllys game & as a dreem. and þanne forsake it, for so doth þe meke. be so hardy & trusty in god þat

¹ MS. in margin: 'Miticia & pietas.'

pou dure abyde & taste þe angrys of þe worlde, or takyn þe deth for goddys loue.

In þis vij. fote of depthe & vij. fote of brede in þis ground
4 of mekenes, delue pou doun, & pou schalt fynde þe spryng
of þe watyr of grace, þat is, þe first ȝyfte of þe holy gost,
þe ȝyfte of drede. to drede god & fle synne, & haue grace
to come to blysse.

8 [Earl Theobald and the Leper.]

Exauple¹. Thebaldus an erle, ofte, whenne he wente Earl Theobald used to wash a leper's feet.
forby a leprys hows, he wasschyd þe leprys fete, & ȝaf hym
almes. afterward þe lepre was deed, þe erl com forby þe
12 leprys hows, and wende a wasschyd þe leprys feet, but he One day, when he again thought he had served the leper, he had washed the feet of Christ;
wasschyd þe feet of crist clothid lyche þe lepre. þe erl felte
a swete smel, þe swetest þat euere he smellyd. After þat þe
erl went out of þe leprys hows, and folk teld hym þat þe
16 lepre was deed longe be-forn. þe erl thankyd god, whos feet for the leper had died long before.
he wyst wel, present þat tyme, he had wasschyd in his propyr
persone, as he had wasschyd hym be fortytyme in his membrys.

Lo, what watyr of grace of drede sprong in þis erl!

20 [The Bishop of France and the Leper.]

¹ A bysschop in fraunce wesschyd leprys feet. þe bysschop A bishop
mette be þe weye a lepre. þe bysschop kyssed him. þe lepre
seyde: 'Bysschop, for þi lownes, wype wyth þi tunge oute of
24 my nase þe snevyl þat hangyth þer-inne, for I may noȝt suffere
no lyeñ cloth towche it, for it is so sore.' þe bysschop wyth wiped a leper's nose with his tongue. Suddenly a precious stone fell into his mouth, while the leper ascended to heaven.
his tunge lykkyd it out lowly. And in his lykkynge, sodeynly
out of þe leprys nose fel a precyous ston in-to þe byschopys
28 mowth, schynyng bryȝt & swete smellynge. & forth-wyth, in þe
syȝt of þe bysschop, þe lepre styte vp to heuen.

Lo, in þis lownes how þis precyous ston of grace fell in-to
þe bysschopys mowth. þer-fore, deluyth depe in lownesse tyl

¹ MS. in margin: 'narracio.'

3e fynde þe ston of grace, þat is, dreed of god, þat is, loue-dreed, for þat castyth out synne & springeth in vertewe. 'Timor domini expellit peccatum & delectat cor,' Ecc. primo¹; & it lengyth lyif, Prouer. x.² It bryngeth thy soule to blysse. 4 Ad quod, &c.

Capitulum xl.

De misericordia & dono pietatis.

HERE be-forn I teld 3ou, whan þe wose of pride were out 3 of 3oure pytt, whow 3e schul deluyn out grauel & sonde 9 of ydelnes tyl 3e fynde a grounde of lownes & mekenes³, and þat meknes, how 3e schul deluyn down tyl 3e fynde a watyr-spryng of grace, þat is, loue-dreed of god. 12

Having removed the 'ooze of Envy' and the 'gravel of Idleness,' you will find the 'ground of Mercy' with a well in it, which is Pity, the second gift of the Holy Ghost.

But now I schal telle 3ou, 3if þe wose of envye be out of 3oure pytt, whan 3e schul deluyn out grauel & sonde of ydelnesse tyl 3e fynden a grond of mercy. And þat mercy deluyth down tyl 3e fynden an-*oper* spryng of grace, þat is, þe secunde 16 3yfte of þe holy gost, þe 3yfte of pyte⁴. Abuyle seyth, þe more grauel & sonde is smet & betyn wyth flodys of þe se, þe more salt & bytter it is; Ry3t so, þe more þou be smett wyth ydell thou3tys, woordys, & dedys, þe more bytttere þou art in synne 20 fro swetnesse of grace. *per*-fore avoyde out wose of envye, | and delue vnder hym away þe sonde & grauel of ydelnesse, wyth þe spade of clenness, tyl þou fynde a sekyr & a clene ground of mercy. And in mercy delue down depe tyl þe watyr of grace 24 springe, þat is, þe 3ifte of pyte. Mercy is contrarye to envie. Envie enioyeth of *operes* dyssese, but Isidre seyth, þere mercy hath rewthe & pyte of otherys harm. *per*-fore Petyr seyth, Prima Pe. iij.⁵, Beth compacyent & mercyfull to 3oure ney3bours 28 dyssese. þe gløse seyth vp-on þis Ps.⁶ 'Misericordia mea & refugium meum,' þat þe feend is no3t so ouercom of ony *oper*

[Fol. 79 b.]

Mercy opposed to Envy

¹ Ecclesiasticus i. 27, 12.

² Prov. x. 27.

³ MS. *but now I schal telle 3ou* crossed.

⁴ MS. in margin: '2^m donum spiritus sancti pietas.' 'exemplum.'

⁵ 1 Peter iii. 8.

⁶ Ps. cxliii. 2.

vertew as he is of mercy, for mercy to þe feend & to envie
 is contrarie¹. for þe feend and þe envyous man hath no mercy.
 Jere. vj.² Seynt bernard seyth: Man, 3if þou faste, in þat þou
 4 dyscordyst noȝt fro þe feend; þe feend fastyth, he eete neuere
 mete. 3if þou wake, so doth þe feend, he slepe neuere. 3if þou
 be chast, so is þe feend, he dyde neuere leccherye. 3if þou kepe
 sylence, so doth þe feend, he spekyth lytell. 3if þou be mercyfull,
 8 þat is contrarie to þe feend, for he hath no mercy³. þer-fore, and to the Devil
 Mat. v.⁴ Blyssed are þei þat be mercyfull, for þei schul haue
 mercy. þis mercy is a sekyr grounde to fynden þe watyr of
 grace. ffor clerkys seyn, 3if þou be merciful⁵, þou art amendyd
 12 of operis harm, of operis foulnesse þou art clensyd, of operis
 pouert þou art ryche, of operis sykenes þou art heyl, of operis
 charge þou art lyȝthed. ¶ What menyth þis? 3if þou haue
 mercy & ruthe in þin herte, & compassioun of operis dysseise, Mercy improves
 16 it amendith þe, it makyth þe clene, ryche, & heyl, & lyȝt in mind and soul.
 þi soule. And also whanue þou mercyfully forȝeuyest þi wrongys,
 wyth-oute wreche & rankure in herte, þat is mercy. Eph. ij.⁶
 'Estote benigni, misericordes, donantes inuicem,' Beeth to-gedere
 20 benygne, mercyfull, & iche of ȝou forȝyue oper. Gal. vj.⁷
 'Alter alterius honora portate,' Bere iche of ȝou operis charge
 in ruthe & mercyfull of herte. Mercy excellyth iij. excellent It is superior to
 vertuys, þat is, penaunce, ryȝtwysnesse, & charyte. Penaunce⁸ penance,
 24 offeryth þi body to god, but mercy offeryth to god þi soule.
 j. thi. iiij.⁹ 'Corporalis exercitacio ad modicum utilis est: pietas
 autem ad omnia.' Mercy excellyth ryȝtwysnesse, for 3if þou torighteousness,
 synnere be a-ferd to fallyn in þi cause in chapitle of ryȝtwys-
 28 nesse, þou mayst apele thens to þe concystorye of mercy, þat
 is, fro þe ryȝtfull dome of god to his mercy, 3if þou be þe
 prouocayoun of penaunce apele be tyme a-forn þe notarye, þi
 preest. Ja. iii.¹⁰ 'Superexaltat misericordia iudicium.' Also

¹ MS. in margin: '*misericordia contraria est invidie. nota bene istum passum.*'

² Jer. xiv. 12 (†).

³ Cf. the story on p. 75.

⁴ Matt. v. 7.

⁵ MS. in margin: '*misericordie virtus.*'

⁶ Eph. iv. 32.

⁷ Gal. vi. 2.

⁸ MS. in margin: '*penitencia & misericordia.*'

⁹ 1 Tim. iv. 8.

¹⁰ James ii. 13.

and to charity. mercy excellyth charyte¹. charite is þe flood of goddys goodnesse, but þis flood kepyth hym wyth-inne hys wallys of goodnesse, for he goth noȝt ouer his brynkes, for charyte louyth only goodnes & gode folk, & to hem comounyth² his goodnes; 4 But mercy wyth pite flowyth ouer his wallys, & comounyth his good to wycked lyuerys & gode bothe. Mercy is glad of operis prosperite, & hath ruthe & pyte of operis dyssease. Iuxta illud cor. xij.³ 'Quis infirmatur, & ego non infirmor? quis scandalizatur, & ego non vror?' Syn þis flood of mercy flowyth so plentyuously ouer his wallys to frende & fo, þis is a good moyst & a wattery ground for to haue in oure welle be-nethyn, þere þe wese of envie stoppyth hym aboue be-forn. þis moyst ground 12

[Fol. 80 a.] mercy-kepyth sekyrly þe watyr of grace. Eccl. xxvij.⁴ '*Miseri-cordia viri quasi sacculus cum ipso & gratiam habens quasi pupillam oculi conseruabit.*' Mercy in mannys herte is a sacche wyth hym hauyng grace, whiche schal kepyn hym as þe bal 16 of his eyȝe.

From Mercy comes Pity, the second gift of the Holy Ghost.

In þis ground mercy springeth a watyr of grace þat is clepyd þe ȝyfte of pyte, þat is þe secunde ȝyfte of þe holy gost. Pyte is goodnes, whiche ȝyfte is in thre⁵, *secundum Thomam de* 20 *veritate*⁶. On is in worschepyng þi god, An-oper is in worschepyng þi souereyns, þe iij. is in releuyng þe pouere. ffor þe firste, worschepe þi god in prayere & praysyng, worschipþ holy wrytt & goddys woord, þat is, beleue veryly þo to, & werke 24 þer-after. And þou þat hast connyng teche it to þe peple, worschipþ þi souereyns, Releue & helpe þe pore & þi subiectys. þis pyte springeth in þe ground of mercy as doth a sparogħ. Bartholomeus de proprietatibus, libro xiiij.^o capitulo xxxiiij.^o, he 28 seyth, a sparowe⁷ fedyth & noryschyth an-oper sparowes bryd, whan þe dame hath forsakyn it; & whanne a sparowe is takyn in a grynde & cryeth, huge multitude of sparwys aboute komyn

As the sparrow feeds a young bird forsaken by its mother, or tries to deliver a companion

¹ MS. in margin: '*miseri-cordia & caritas.*'

² MS. comoun-nyth.

³ 2 Cor. xi. 29.

⁴ Ecclesiasticus xvii. 18. The Vulgate reads: '*Eleemosyna viri quasi signaculum cum ipso et gratiam hominis quasi pupillam conservabit.*'

⁵ MS. in margin: '*nota 1, 2, 3.*'

⁶ Cf. p. 166, note 2.

⁷ MS. in margin: '*exemplum bonum de passere.*'

thedyr to-gedyr to helpyn þat sparwe 3if þei myzte. Ryzt so, from a snare;
 þei þat arn in ground of mercy haue springe-watyr of grace
 & of pyte. 3yf þei se here ney3boure in nede, 3erne þei trauaylyn so ought you to
 behave towards
 yourneighbours.
 4 to helpyn hym out of his nede, wyth here good 3if þei be ryche,
 & wyth here prayers 3if þei ben pouere, þat is to seye, þei 3euyn
 or lenyn of here good to þe nedefull 3if þei mowyn, & for3euyn
 hem þat mown nozt payen, or ellys abyden tyl þei mowe payen,
 8 or 3if þou be pouere & mayst nozt leue ne 3yue, praye for hem
 wyth compassioun in þin herte. And all þis is pyte, a spryng
 of grace, þe secunde 3yfte of þe holy gost.

¶ But þe sparowe¹ puttyth here bryddes priuely in an evese As the birds
 hide their young
 ones,
 12 of an hows, þat adderys schulde nozt come þere-to, & dystroyen
 hem, vt dicit Vrbanus, libro viij. capitulo vij.^{o 2} A turtyl³
 also puttyth here bryddes in a priue place þat sche myzte þe
 more sekryly kepyn hem, secundum bartholomeum, libro xij.
 16 capitulo xxxv.^o Ryzt so, 3if þe grace of pyte is in þin herte,
 þou dost þe werkys of mercy priuily, þat is to sayn, þow3 þou so your deeds
 of mercy,
 doost hem opynly, þou doost hem in preuy entente desyryng
 nou opyn worschip for hem, as seynt gregorie seyth, 'Sic sit
 20 opus in publico, vt intencio maneat in occulto'.⁴ Do gode dedys
 opynly to 3euyn good exauple. 'Sic luceat lux vestra coram
 hominibus, vt videant opera vestra bona, & glorificent patrem
 vestrum.' but loke þou spere and schette þe dore of þin herte,
 24 þat in þi priuy entente þou desyre no wordly worschip forfore. or at least your
 intention ought
 to remain, con-
 cealed from the
 world,
 'Intra in cubiculum cordis, & clauso ostio intencionis, ora deum
 & fac opera pietatis, & ipse qui videt in abscondito reddet tibi,'
 secundum euang⁵, & crisostomum super Mat. in imperfecto
 28 opere xij. 3if þou do þus þi dedys of mercy in priuy entent,
 panne art þou as a sparowe & as a turtyl þat puttyst þi
 bryddes, þat is, þi gode dedys of mercy, in priuy hydde place in

¹ MS. in margin: 'passer.'

² The quotation probably refers to Rabanus Maurus, De Universo libri xxii. Cf. lib. viii. c. vi. Migne, tom. 111. col. 250.

³ MS. in margin: 'turtur.'

⁴ MS. in margin: '& misericordie opera pietatis in occulto & publico.'

⁵ Matt. v. 16.

⁶ Matt. vi. 6.

that you may
not be tempted
into vainglory.

[Fol. 80 b.]

Interpretation
of the Ascension
of Christ.

þin entent, þat þe addere, þe seend, þat foul of rauelyn, schal
noȝt dystryen hem wyth veyn-glorye. but þou, wyth þi bryddes,
þat is, wyth þi dedys of mercy, schalt in þin ende flyen vp
to heuen, & þere schalt þou fynde a syker hows & a syker
nest, | to puttyn in þi bryddes & þi-self bope. Ps.¹ 'Passer
inuenit sibi domum, & turtur nidum, vbi reponat pullos suos.'
figure here-of: Cryist² stey fro þe mount of olyuete to þe
hyl of heuene. Cryist on englysh is for to seyne anoynted, &
Olyuete is for to seyne mercy³, Heuen is þis hyȝe hyll. 3if
þou be in þe ground of mercy þou art in olyuete; þanne art þou
crist, þat is to seyne, anoyntyd, þat is, wyth grace, wyth þe
ȝyfte of pyte þat spryngeth in mercy. þou crist, þat is, anoynted
wyth grace of pyte, þat on þe hyl of olyuete, þat is, in hye
mercy, schalt in þin ende styin vp to þe hyȝe hyll of heuen.
þer-fore, delue depe wyth þi spade of clennessen in þis grond
of lownesse tyl þou fynde þis spryng-watyr of grace, þat is,
ȝyfte of pyte, þat is, tyl þou forȝyue þine enemyis, & haue pyte
on þe nedefull. luc. vj.⁴ 'Dimittite & dimittetur vobis.' þanne
þi pytt of lustys schal turnyn to a welle of lyif, in which grace
schal springe to þe worschip of god, to helpe of þi neȝhboure,
& to saluacyoun of þi soule.

[*The Knight Forgiving to his Father's Murderer.*]

A German
knight slew the
father of an-
other. When
he met the son,
he fell down on
his knees, and
cried for mercy.

Cesarius⁵ he seyth þat in theutonia was a knyȝt þat slowe
þe fadyr of an oper knyȝt. þe sone of þe fadyr so slayn mette
þe oper knyȝt þat slowe his fadir, & drowe his sward, & schulde
a slayn hym. þe knyȝt þat slowe his fadyr fyl down on knees
to his fete, & seyde, 'Syre knyȝt, I pray þe for loue of him
þat deyid on crosse to ȝyue mercy to mankynde, haue þou mercy
on me.' In þise woordys þe oper knyȝt was steryd to mercy,
& in þat mercy sprang þe watyr of grace, þat is, þe ȝyfte of

¹ Ps. lxxxiii. 4.

² MS. in margin: 'figura christi.'

³ MS. in margin: 'X (christus) dicitur vinctus. oliuetus misericordia.'

⁴ Luke vi. 37. The Vulgate reads: 'Dimitte, et dimittimini.'

⁵ MS. in margin: 'narracio quomodo quidam miles occidit patrem
alterius militis. de pietate & misericordia filii militis occisi.'

pyte. And so, in þat pyte & in þat mercy, he lyfted hym
 vp *wyth* his handys, & seyde to hym, 'lo, for þat mercy & for
 þat pyte þat ihesu hadde in vs, I wil haue mercy & pyte on þe.
 4 I forȝyue þe my faderys deth, & I kysse þe in tokene of loue.' Forgiveness was granted to him.
 On good fryday aftyrward, þei wentyn to-gedyre to crepyn to On Good-Friday when they went to kiss the cross, the Crucifix put its arms round the neck of the merciful knight, and forgave him all his sins.
 þe crosse. whanne þe knyzt kyssed þe crosse, þat forȝaf his
 faderis deth to þe oper knyzt, þe crucyfixe halsyd hym abowtyn
 8 his necke, & seyde, 'þou forȝyue þis knyzt þi faderis deth
 for my loue, & kyssed hym; þer-fore I forȝeue þe alle þi synnes
 & kysse þe.'

lo, in þis knyȝtes mercy whiche grace & pyte sprang, where-
 12 thruȝ crist spake in þat crucyfixe, & forȝaf þat knyzt his
 synne. So do ȝe mercy, þat grace of pyte sprynge in ȝow, Therefore, be merciful!
 whereby ȝoure synne may be forȝouyn. And þe watyr of grace
 in ȝoure welle mowe flowe ȝoure soule heye vp to heuene. Ad
 16 quod, &c.

Capitulum xli^m.

De Amicicia.

¶ Here-beforn I teld ȝou, ȝif þe wose of enuye be cast out
 20 of ȝoure pytt, þat ȝe schulde delue down depe tyl ȝe
 fynde þe ground of mercy. And in mercy deluyth depe down
 tyl ȝe fynde a watyr-spryng of grace, þat is, þe ȝyfte of pyte.
 But ȝit, as for þis day werk, deluyth also in mercy depe tyl ȝe
 24 fynden a syker grounde of frenschipp. And in þat ground ȝe The 'ground of Friendship.'
 schul fynde þe watyr-spryng of grace, þe ȝyfte of pyte. þis
 ground of frenschype is vij. fote depe & vij. fote brode¹.
 þe vij. fote depthe is vij. skylles, whi we schuldyn louyn. þe Reasons why we should love one another.
 28 first skyl is þis: we han alle a fadyr in heuen, þat made vs to
 his | lyknes, þer-fore we owyn to be freendys as bretheryn. [Fol. 81 a.]
 Anoper skyl: we are cristenyd in oo baptem, & bouȝt be o
 pryse, be o monye, þat is, cristes blood. þe iiij. skyl: for we

¹ MS. in margin: 'Amicicia habet septem.'

haue alle oon truthe, & we ben alle boundyn be oo lawe. þe iiij. skyl: we haue alle o lord, þat holdyth vs, body & soule, vnder his schylde. þe v. skyl: we arn alle felawys in goddys host, þat yche day fyȝten as his knyȝtes, and alle we abyde on 4 warysoun. þe vj. skyl is þis: ffor we arn alle of oo spyrite to lyue gostly as we lyuen here bodyly. thruȝ þat spirite we are chosyn goddys chylderyn. þe vij. skyl: for we arn alle lymes of o body. þe body is holy cherche, þe heued is crist, & we arn þe 8 lymes. þise arn þe vij. fote in depthe, þat is, vij. skylles þat schulde steryn a mannys herte to loue & to schewe frenschipp.

The seven quali-
ties of friend-
ship are:
Innocence,

benignity,

obedience,

charity,

pity,

righteousness,

in þe firste fote of brede in þis ground of frenschipp is innocence¹, þat is to saye, non harmynge, non to deryn oper, 12 no more þan þe lymes of oo body, for ech-on is leef. ¶ þe secunde fote in brede is benignite², þat is, to suffere, & to be mure, & noȝt veniable, ne holde wratthe in herte; And as iche lyme sufferyth oper þat hurtyth it & vengyth noȝt 16 aȝen. þis benignite is in þre. It vengyth him noȝt. It kepyth noȝt longe wretthe in herte. It felyth no steryng of hatrede aȝens his neȝbour. þe iiij. fote in brede of frenschipp is obedience³, þat is, whan pou art buxum to þi souereyns, as alle 20 þi lymes arn to þin herte, besy to don þat lykyth hym. þe 21 iiij. fote in brede is charyte⁴, þat makyth iche-on to seruyn & to helpyn oper, wyth-oute mede or ȝyfte, as we wolde in nede þei dede to vs, & as oo lyme helpyth an-oper, & esyth hym in 24 peyne. so schulde we do to hem þat han nede or myscheef, bothe ȝyue & lene, counseyle & lere. þe v. fote in brede is pyte⁵, þat openyth a mannys herte, and makyth him sory of oper mennys euyl fare & to haue ioȝe of here welfare. þe vj. 28 fote in brede is ryȝtwysnesse⁶, þat makyth þe to don ryȝt, & to haue compassioun on alle syke & sory. Also ryȝtwysnes punyscheth euyl dedys, be lawe & reson to amendyn hem, and noȝt suffryn hem to be schent. þe vij. fote in brede is 32

¹ MS. in margin: 'innocencia.'

² MS. in margin: 'benignitas habet tria 1, 2, 3.'

³ MS. in margin: 'obediencia.'

⁴ MS. in margin: '4. caritas.'

⁵ MS. in margin: '5. pietas.'

⁶ MS. in margin: '6. rectitudo.'

parfyzt loue¹, þat makyth man hardy to puttyn him-self in and perfect love.
 peryle to sauyn an-oper man fro harm, as do þi lymes of þi
 body. ffor ȝif on smyte at þin heued, þin hand is redy to
 4 defendyn þin heued. In þis fote brede of frenschiþ cryist ȝaf his
 lyif for vs. þer-fore, deluyth depe in þe grounde of frendschip,
 & ȝe schul fynde a waterspring of grace, þat is, þe ȝyfte of pyte,
 whiche schal brynge ȝow fro synne to grace & fro peyne to
 8 blysse.

[*A Scholar's Vision of Righteousness, Truth, Peace, and Mercy.*]

Example². Magister Alexander episcopus mindemensis³, in
 postillis suis, he seyth þat þere was a scolere of bononye al A wicked
 12 ȝouyn to synne and wyckednesse, envyous, veniable, fell, & scholar
 dyspytous. In a vysoun, þat clerk thouȝte þat he was in dreamt that he
 a feeld in an horryble tempest of thunder and leuē. he fledde about on a field
 for dreed to an hows, & clepyd for helpe. A womman answeyrd, during a thun-
 16 'I am ryȝtwysnesse | þat dwellyth here, but þou art contrarye to [Fol. 81 b.]
 me, for þou art wycked. þer-fore, wyth me mayst þou noȝt house of
 abyde, for þi wrong acordyth noȝt to my ryȝt.' he fledde thens Eighteousness,
 for dreed to an-oper hows, and cryed for helpe. A womman to the house of
 20 answerde, 'I am truthe⁴, & þou art fals, contrarye to me, we Truth,
 mowe noȝt a-cordyn to-gedyre, go þi wey.' he ran þens in
 þat dreedfull tempest to an-oper hows & kallyd for helpe. þere to the house of
 answeryd a womman, & seyde, 'I am pees⁵, & þou art dyscord, Peace; but
 24 contrarye to me, for þi barett, þi dyscorde, þi pride, þi felnesse, none would
 þi wreche, þin vnmekenesse, acordyth noȝt to my pees. "Impijs receive him.
 non est pax." þer-fore, here mayt þou noȝt dwelle, for þou hast
 made myche dyssencoun wyth þi tunge & dede. But I, pees, Yet Peace ad-
 28 counseyle þe þat þou go to my suster faste by me dwellynge. vised him to
 here name is mercy & mekenes⁷. sche is euere more redy to find her sister
 helpyn alle wretchys þat cryen to here for helpe.' þe clerk ran Mercy.

¹ MS. in margin: '7. perfectus amor.' ² MS. in margin: 'narracio.'

³ ? Alexander (Petit) de Balcot, bishop of Meath (Mindensis), died
 1397. (See Gams, Series Episcoporum.)

⁴ MS. in margin: 'veritas dixit.'

⁵ MS. in margin: 'pax.'

⁶ Isa. lvii. 21.

⁷ MS. in margin: 'misericordia & humilitas.'

And Mercy to þe next hows, & cryed helpe. A womman answeyrd, 'I am mercy' pat dwellyth here. I for-sake non þat me louyth, me seruyth, and to me clepyth for helpe. þou clepyst now to me, but þou hast nozt seruyd me, ne louyd here-be-forn in dedys 4 & in seruyse of mercy & of mekenes. But be-cause þou clepist to me for helpe, I schal helpe þe. go þi wey saaf fro þis tempeste, and serue me, & loue me in dedys of mercy & of mekenesse. be mercyfull to þin enemyes & to opere þat don þe 8 wrong, helpe þou poure, & þanne schalt þou haue mercy þat am mercy of god; for þou do mercy, no mercy schalt þou haue. "Iudicium erit illi siue misericordia qui non fecerit misericordiam."

saved him from the tempest, that he might thenceforth serve her.

12

perfore, apele fro þe chapitle of ryztwysnesse, fro þe court of truthe, fro þe chapitle of pees, for in þo thre courtys þou schuldyst be conuicte in þi cause, for þou art gylty in wrong, in falsnes, in cruelte, in vnmekenes, and þe sentens of dampna- 16 cyoun schulde be zouyn azens þe; for ryztwysnesse may nozt helpe þe in þi wrong, truthe may nozt helpe [þe] in þi falsnes, pees may nozt helpe þe in þi debate, in þi pryde, in þi-cruelte, in þi dyscorde, in þin vnkyndenesse, in þin vnmercyfulhed. 20 perfore, apele fro þise iij. courtys of ryztwysnes, of truthe, & of pees, to þe heyze archys of mercy be-tymes er þe sentence be zouyn azens þe, whil þou art heyl in þi bodyly lyif. þis court of mercy is penaunce, contricyoun, confessioun, & satysfaccyoun. 24 Go to þe iuge of god, þat is, to þe preest, and þere appele þiself & þi felawys, þe feend, þe world, & þi flesch, of all þe felonye þat þou, be þi felawys, hast don azens god. telle þere how manye personys þou hast slayn in soule thugh þi synne & þi wycked 28 exauple; and þanne art þou þe kynges chyld of heuene, þanne þe iustise, þe preest, schal clothe þe in whyzt ledyr, þat is, and do penance. armoure of clene penaunce. þere-wyth fytte, & sle hem whom þou hast appelyd, þat is, þe feend, þe world, & þi flesch. And 32 ȝif þere come a newe qwest, afterward, in ony newe felounye of sinne to dampne þe, ȝif þe x. comaundementys wyth þe ij.

Righteousness, Truth, and Peace cannot help the sinner,

unless he appeal to the court of Mercy.

He must go to the spiritual judge, the priest, confess,

¹ MS. in margin: '*misericordia sum.*'

² James ii. 13.

comaundmentys of þe gospel schuldyn endyte þe, for þou hast
 brokyn hem alle, 3erne, er þis quest come in aȝens þe a-forn þe | [Fol. 82 a.]
 iustyse, þe preest, ȝyue þe¹ to þi salarye, and seye þou art a clerk,
 4 & canst redyn in þi sawtere. þanne schal þe iustyse, þi preest,
 do þe redyn þis Psalme² of þe sawtere: 'Miserere mei, deus, Read the peni-
 secundum magnam misericordiam tuam. haue mercy on me,
 lord, vp-on þi gret mercy. þis is þe psalme in þe sawtere. þis
 8 is þe psalme of grace as þe 3ere is þe 3ere of grace. ȝif þou rede
 wel þis vers of mercy, þou schalt be sauȝd for þi clerkys, & be
 put to þe bysschopys prisoun of heueñ, þat is, in-to purgatorye, and thou shalt
 come into pur-
 gatory.
 12 wyth prayers of prestys & wyth suffragys of all holy cherche. and priesta will
 pray for thee.
 But whanne þou hast don þi felonye of synne, 3erne, er þou be
 arestyd wyth deth, fle to cherch, & kepe þe þere xl. dayes, & Keep Lent!
 after þat take þe croys, & forswere þe kynges londe, & kepe þe
 16 kynges weye. As þus: whan þou art onys schreuyng, þou fallyst
 aȝen after þi schryfte in dedly synne, þou art aȝen þe kynges
 feloun of heueñ, for þou hast slayn þi soule. þe xij. of þe quest,
 þat is, þe x. comaundmentys & þe too comaundmentys of þe
 20 gospel, han endyȝted þe. þefore fle to holy cherch, þat is, to
 þe sacrament of penauce, & kepe þe þere xl. dayes in lentyn
 of þi penauce. ffor clerkys seyn, In xl. dayes þe chyld in þe And as the child
 in the mother's
 womb, after
 forty days, is
 said to be en-
 dowed with life,
 24 þe xl. day god puttyth þe soule & lyif in-to þe body of þe chyld.
 ¶ Vnde veritas: 'Quadragesima diebus edificatum est templum
 corporis pueri.' Ryȝt so, þou in dedly synne, dysfyguryd
 & dysformyd in alle þi gostly & bodyly membrys in al þe longe
 28 3ere before, & deed wythoute lyif of grace in þi soule; hast
 graunt in holy cherche xl. dayes in lentyn, þat þi membrys, so shalt thou be
 cured in all thy
 limbs.
 dede be-fore in synne, dysfyguryd & dysformyd, myȝten encresyn
 & reformyn aȝen in-to here ryȝt schap be penauce & grace³;
 32 þat þin eyne, blynde be-forn in synne, þanne mowe sen þi
 defawȝtys wyth wepyng terys; And þin erys, deve be-forn to
 here goddys woord & þe voys of þe pouere, þanne þat þei mowe

¹ Omitted in MS. and added above the line.² Ps. l. 3.³ MS. in margin: 'quinque sensus.'

And on the
fortieth day,
that is, Easter-
day, thou shalt
be purified by
the Holy Com-
munion.

[Fol. 82 b.]

The priest will
set thee on the
right path.

Therefore, keep
the Ten Com-
mandments,
do penance,

ben open to here; þi throte & þi mowth, dowme befor &
glotynous, þanne þei ben opyn to¹ prayzen & worschypen god;
þi nase, be-for smellyng vnlefffully, þat þanne þei mowe smelle
swetnesse & goodnes of deuocoun; And þi feet, crokyd be-for⁴
to gon to ony goodnes, þat þanne þei mowe be lyght & redy to
gon to alle thynges þat arn worschipfull to god & helthe to þe
soule; þin handys, schett be-for fro almes-dede, þat þanne
þey mowe ben openyd to alle gode werkys & to dedys of mercy. 8
þus in holy cherch, be þe sacrament of penaunce, zif þou kepe
þe wel þe xl. dayes of lentyn², þanne in þe xl. day, þat is,
estern day, god schal puttyn in-to þi body lyif & soule, þat is,
hym-self in þe sacrament, þat is, god & man, flesch & blood, 11
body & soule. As þi soule is lyif of þi body, so is god lyif of
þi soule; whiche lyif entryth in-to þi body þe xl. day, | þat is,
estern day. þus þanne fle to schryfte, to be reformyd & norysched
in penaunce, & quyked in grace fro deth of synne. þe xl. dayes 16
of lentyn. And þanne þe coroners, þe preest, schal take þe
a cros of penauns in þin handys, þat is, in þi werkys, & he
schall settyn þe in þe kynges weye of heuene, þat is, in þe x.
comaundmentys. Ysa. xxx.³ 'hec est⁴ via, ambulate in ea: 20
neque a dextris neque a sinistris sed via recta ambulate.' þe
coronere, þe preest, schal sey to [30w], goth in þis weye of þe
x. comaundmentys, goth noȝt oute on þe ryȝt syde in prosperyte
of þe wordely lucre, coueytise & rycches, ne goth noȝt out on 24
þe lyfte syde in lustys of ȝoure flesch, but kepyth þe ryȝte weye
in myddys of þe x. comaundmentys. forswere þe kynges londe,
þat is, forsake þe lond of þe deuyl, þat is, dedly synne, & kepe
wel þe cros of penaunce in þin hande, þat is, in þi werk; for 28
zif þou kaste þat fro þe, & go out of þe kynges weye on eyȝer
syde, þat is, out of þe comaundmentys, oper for coueytise or
wordly muk, or for lust of þi flesch; þin enmye, þe feende,
schal pursewe þe, & sle þe in soule. þerfore, kepe þe weye of 32
þe x. comaundmentys & þe cros of penaunce, turne noȝt aȝen

¹ MS. to to.

² MS. in margin: 'dies 40^t quadragesime . nota bene.'

³ Isa. xxx. 21.

⁴ Added by later hand above the line.

¶ to þi synne. Mat. xx^{mo}.¹ 'Qui non accipit crucem, & sequitur avoid sin;
me, non est me dignus.' Kepe þe in þe gronde of mercy & of
mekenes, þanne schalt sprynge watyr of grace in þi welle, þat is,
4 pyte, þe secunde 3yfte of grace of þe holy gost. þanne schalt and thou shalt
þou haue mercy of god, & be sauýd fro deth of dampnacýoun to God! have mercy of
endles lyif of heuen. Ad quod, &ð.

Capitulum xliij^m.

8 De malo regimine cordis, oris, & operis.

¶ 3yf þe wose of wretthe be cast out of 3oure pytt, as I telde Beneath the
3ou here-be-forn, þanne, for þis day werk, kastyth out þis 'ooze of Wrath'
grauel benethyn, þere wretthe was abouyn. þis graucl is mys- is the 'gravel of
12 gouernaunce. for as graucl is bareyn, and beryth no fruyte, Misconduct.'
so mysgouernaunce is bareyn, & frutyth nozt in goodnesse to
þe soule. Job vj.² 'Arena maris hec grauior apparet.' Abuyte
seyth, Gouverne we vs nozt as drunke men, þat kun nozt gouerne
16 hem-self, þat in resoun and in truthe we fayle of oure gouerna-
aunce. A man seynge his ney3bourys hows brynne, & kepyth A man who,
nozt his owne hows, but takyth of þe fyir of his ney3bours, & seeing his
brennyth þere-wyth his owyn hows; he gouernyth hym euele. neighbour's
20 Ry3t so, who-so takyth hede of operys malyce synnes & de- house on fire,
fawtys, and takyth non hede of his owne defawtys, but wyth burns his own,
þe fyir of his ney3bourys synnes & malyce brennyth his owyn is like him who
hows of his consyence in rankoure, wretthe, & hate, or enyl by denouncing
24 demyng and supposyng in herte, & slaundryng, and in euyl others.
spekyng wyth mowth, in vnkyndely dedys; Also þis man hath
mysgouernaunce, þat brennyth & dystroyeth in herte, tunge,
& dede, his owyn soule wyth þe fyir & slaundre of othir mennys
28 synne. And þou se opere men brenne þin hows, & sufferyst
hem to don it, & myztist lettyn it, þou hast mysgouernaunce.
Ry3t so, whan þou sufferyst þi thou3tys, þi woordys, & þi
werkys, for opere mennys synnes to peryssche þi soule, þou hast

¹ Matt. x. 38.

² Job vi. 3.

[Fol. 83 a.] *mysgouernaunce*; | *q*wiche *gouernaunce* is *bareyn* & *hevy* as *grauel* to *weyze* *pi soule* down to *peyne*. *hec* *Abuyle*. *pou* *bareyn* fro *fruzte* of *vertuys* be *pis grauel* of *mysgouernaunce*, as a *drye tre wyth-oute fruzte*, schalt *ben hewyn* down *wyth* 4 *deth* in *body* & *soule* at *pe doom*, & be *cast in-to endles fyir* but it be *amendyd*. *Eze. vj.*¹

The three kinds of misconduct are:

pis grauell of *mysgouernaunce* is *ijj. fote depe*. O *fote* in *pe herte*, an-*oper* is in *pe tunge*, *pe iij. is in dede*. 8

Misconduct of the heart, in thinking evil of one's neighbour.

In *herte*², *mysgouernaunce* is *euyll demyng*, *euyll supposyng*, *euyll thougtys*. of *pis mysgouernaunce* schalt *pou ben accusyd* at *pe doom*. *sapiencia primo*³. *pat* is, why *pou-thougtist* so *euyll*, why *pou supposyd* so *euele*. *Sic dicit Watertoun*⁴, who- 12 so *diffoule* *pe temple* of *god*, *pat* is, *pin herte*, *wyth* *suche euyll* *thougtys*, *god schal dystroyin hym*. *j cor. iiij*⁵.

Misconduct of the tongue, in 22 manners:

1. Blasphemy,

In *tunge*⁶ is *pis grauel* of *mysgouernaunce* in *xxij. inche* *thykke*. *pe firste inche* is in *spekyng blasfemye*, *pat* is, *woordys* 16 *azens* *pe reuerens* of *god*, *azens* *his*⁷ *myzt*, *azens* *his mercy*, *azens* *his goodnes*, or *azens* *his ryztwysnesse*. as an *erthyn pott*, *empty* & *voyde*⁸, *sett on* *pe fyir brestyth on-sundir*, and *3if* it be *full of lycoure*, it *brekyth nozt*; So, *pou pat art empty* 20 & *voyde wyth-outyn grace*, in *pe fyir* of *tribulacyoun* *pou brestyst out wyth woordes* of *vnworschyð* to *god*. But *3yf* *pou* be *full of watyr* of *grace*, *pou suffryst all*, & *thankyst god*. *Eccl. xxvij.*⁹ '*Vasa [figuli] probat fornax—aduersitatis & temp-* 24

2. grumbling,

tacionis.' *pe secunde inche* of *mysgouernaunce* in *pe mowth* 26 is *grucchyng*¹⁰. As a *carte-qweel*, *drye* & *vngreycd*, *cryeth lowdest* of *opere* *qwelys*; So, *pou drye* & *nozt greycd wyth* *grace* *grucchyst lowdest* of *alle opere* *azens* *pi god* in *ony* 28

3. laying one's sins to another's charge,

dyssece & *tribulacyoun*. ¶ *pe thridde inche* is *pis*: *whanne* *pou defendyst* *pi synne* & *pe defawte* as *Adam dede*¹¹, & *puttyst*

¹ Cf. Matt. iii. 10, and vii. 19.

² MS. in margin: '1. in corde.'

³ Referring to no special verse.

⁴ Cf. p. 168, note 3.

⁵ 1 Cor. iii. 17.

⁶ MS. in margin: '2. ore, nota 22. 1. blasfemia.'

⁷ MS. his his.

⁸ MS. in margin: 'exemplum.'

⁹ Ecclesiasticus xxvii. 6.

¹⁰ MS. in margin: '2. mormuracio.'

¹¹ MS. in margin: '3. defensio peccati. nota bene istum passum. exemplum.'

pi synne on god or on an-*oper* man. Adam seyde, lord, þe
 womman whiche þou ȝoue me to be my felawe dede me etyn
 of þe appyl. Gen. ii. 10.¹ As who seyth, þou & sche were cause
 4 of my synne. So þou synfull man, obstynate in þi synne,
 excusyst þe, & seyst, I may noȝt kepe þe halyday, for god wil
 sende no wederyng on þe werkeday, ne lucre of my craft, & so
 I schulde lese my good & my profyȝt. I tythed falsely, for
 8 ellys I dede aȝens þe vsage of my neȝbourys, þerfore, I wyll
 reyse vp non newe vse. I halpe þe poore man on þe haly-day
 wyth plowȝ, & carte, & opere werk, for I wolde noȝt lese my
 werke on þe werkeday aboute myn owyn good. how schulde
 12 I come be-tymes to cherech þat haue so myche to done? I may
 noȝt late my good for-fare. I muste nedys weyn falsly chese
 & wolle, spyserie & opere thinges, & selle be false mesurys as
 opere don; ellys schulde I loose *per*-on. I muste swere nedys,
 16 & forswere me in chaffaryng & in *oper* wyse; ellys no man wyll
 beleuyn me. I muste nedys be wyles, defraude, & falsnesse,
 dysseyuen my neȝbourȝ; for ȝif I dede truthe I schulde neuere
 thryue but ben a beggere. And nedys I, & my wyif, & my
 20 chylideryn, | and my meyne muste lyve. Why schulde I paye [Fol. 83 b.]
 þe tythe tyl I sette on all þe expensz of myn howsholde?
 Schal I paye þe tythe, whan I, & my wyif, chylideryn, & meyne,
 mowe noȝt lyven wyth þe ix. partys? I dede þat synne for dreed
 24 of my deth, for dreed of enmyte, for dreed of lesyng of my
 good, an-*oper* persone temptyd me so sore *per*-to þat I myȝt
 noȝt wyth-sonde it. Lo, how manye false excusacyouns þe
 tunge schewyth to defendyn & to excusyn his synne! Whan
 28 poule² seith, god sufferyth ȝow noȝt to be temptyd so sore but
 ¶ þat ȝe mowe wyth-standyn it ȝif ȝe wyll. ¶ Opere two inchys³
 in mysȝouernaunce of þe mowth³ arn horryble opis & for-
 sweryng. A pot sethyng ouer þe fyre boyleth out in swiche
 32 lycour as is *per*-in; So, synfull lyuerys full of lycour of lustys
 boyleden suche synfull othes & forswerynges as arn norysched
 wyth-inne in here synne. Prouer. xv.⁴ 'Os fatuorum ebullit

¹ Gen. iii. 12.² 1 Cor. x. 13.³ MS. in margin: '1. oris.'⁴ Prov. xv. 2. MS. 'cor fatuorum,' &c.⁴ and 5. swear-
ing and perjury.

6. lying, stulticiam.' þe vj. inche in mysgouernaunce of þe mowth is
 7. backbiting, lesynges¹. 'Perdes omnes qui loquantur mendacium².' þe vij.
 inche is bachytyng³. A bachyters is a bocherys dogge, euere-
 more hauyng a blody mowth full of synfull defamynges, and
 euere, as a dogge he lyckyth þe woundys & þe sorys of an-*oper*
 man. he spekyth noȝt of an-*operes* goodnes, but he spekyth
 euere-more of his sorys, and of his woundys, & of his defawtys.
 8. loquacity, ¶ þe viij. inche is þis : many-full of woordys⁴. 'In multiloquio
 non deest peccatum⁵.' He þat hath manye woordys faryth as
 a fool þat sellyth his chaffare wyth-uten wyȝte & mesure. þe
 9. idle talk, ix. inche is ydel woordys⁶, þat profyzteth noȝt to þe ne to þe
 spekers; as Jerom seyth, An ydel spekers is as a tre beryng
 10. ribaldry, levys & no fruyzt. þe x. inche is speche of harlotrye &
 rybaldrye, dy[s] honest woordys. þou þat spekest so faryst as
 a sowe or as an hogge, for þou art noȝt aschamyd to puttyn
 11. unkept pi mowth in as foul fylthe as þou puttyst þi fete. þe xj. inche
 promises, is whanne þou behotyst myche thyng vndyscretly, and doost
 noȝt þi behest. þou kepyst noȝt þi promys, þou faryst as a
 12. despising vyne wyth brode levys þat sone welkyn. þe xij. inche is in
 others, dyspisyng an-*oper*. þanne faryst þou as a lytel hound, þat
 13. chiding, lytel may do, & berkyth more þan a gret bocherys dogge. þe
 xij. inche of mysgouernaunce of þe mowth is chydyng; whan
 þou chydest þou art þe ber-wyif of þe deuyll. whane þou
 chydest aȝen, þanne zeldyst it aȝen to þe feend wyth gouyll
 14. scorning & encres of synne. ¶ þe xiiij. inche is whan þou scornyst gode
 good people, lyuerys. þou faryst as a blynde man. whanne he wenyth to
 spyttten on þe erthe, he spytteth on *operes* face. Ryȝt so,
 wenyȝt þou to scornyn an erthly man & a synfull man in synne,
 15. bad counsel, of his soule. ¶ þe xv. inche is whanne þou zeuyst to an-*oper*

¹ MS. in margin : '6. mendacium.'² Ps. v. 7.³ MS. in margin : '7. detractor.'⁴ MS. in margin : '8. multiloquium.'⁵ Prov. x. 19. The Vulgate reads: deerit.⁶ MS. in margin : '9. verba ociosa.' Then the MS. goes on counting the
 'inches' without note in margin, till 17.

euyll counseyl to don euyll azens god & holy cherch, or azens
 opere qwyke or dede. pou faryst as an addere, for pou sleest
 wyth þi tunge whom pou towchyst wyth þin euyll counseyl. þe
 4 xvj. inche is þis: whanne pou sowyst dyscorde, & makyst wyth ^{16. sowing of discord,}
 þi talys folk out of charyte & out of loue. pou faryst as a
 dragoun. pou spewyst out fyrr, & brennyst þi bettyr. þe xvij. ^{17. cursing,}
 inche is þis: whanne pou waryist & cursyst. pou faryst as
 8 a iogoloure, þat werkyst be þe deuyll. so | dost þou. þe deuyll [Fol. 84 a.]
 is euere in þi mowth in warying & cursyng. pou doost þe
 feend a manere of worschipe & a sacrifyse, for pou namyst hym
 so oftyn; as a iogoloure doth hym sacryfyse for to spedyn him
 12 in hys wycche-crafter. þe xvij. inche is þis: whan pou flatryst ^{18. flattery,}
 an-oper in his synne & in his euyll dede. pou faryst as an
 hounde, þat lyckyst an-oper hound, whanne he metyst hym,
 be-hynde in þe ers, in þat vnclene membre. vertewys arn
 16 be-forn, synne is be-hynde, & foulere þan þe ers, & þere þou,
 wyth þi flateryst, kyssest hym þat is in his synne. þe xix. <sup>19. double-deal-
ing,</sup>
 inche is þis: when þou beryst too tungys ² in þin heued. pou
 faryst as an addere. pou hast a crokyd tunge heldyng wyth
 20 hownd and wyth hare. þe xx. inche ³ is þis: whan pou vsyst ^{20. tale-bearing,}
 faste to tellyn talys & tydynges. pou faryst as a wolf, for he
 o monyth in þe ȝere lyueth be þe wynde; so dost þou, in wynd
 of swyche tydynges & talys is al þi lust & þi lyif. þe xxi. ^{21. boasting,}
 24 inche is þis: whan þou bostest and braggyst, schakyst hogge
 & avauntyst þe. pou faryst as cuckow, þat euere syngeth his
 owen name; so þou euere-more kanst noȝt speke ne preyse no
 man but þe-self. þe xxij. inche is þis: whanne þou bewreyist <sup>22. disclosing
secrets.</sup>
 28 counseyl. pou faryst as a sacche wyth-oute botome, þere may
 no-thing abyde þer-in. pou faryst as a wryed; so in þe no
 conseyl may abyde, no counseyl may be hyd in þe vnseyn &
 vnknowyn.
 32 þise xxij. forseide inches of mysgouernaunce in tunge arn þe
 bareyn graueff of þi mowth, *secundum* doctores. It arn hevy

¹ MS. in margin: '18. Adulacio.'² MS. in margin: '19. bilinguis.'³ MS. in margin: '20, 21, 22,' without note.

to pi soule, as grauel makyth þe bareyn fro fruyt of vertewys.
per-fore, caste out of þi pyt þis grauel!

Misconduct in
deed.

þe iij. fote depthe of þis grauel is mysgouernaunce in dede¹; ¶
þat is, whanne þou gouernyst þe so in werkys þat it profyzteth² 4
nozt to þe worschipp of god, ne to þe helpe of pi soule, ne to
þin even-crysteñ, but hyndryn, harmyn, & encresyn synne &
malyce to þe & to pi neyþoure, as in pleyng evyl gamys,
steryng opere to wratthe; alle suche gamys arn ydel & bareyn 8
as grauel of³ mysgouernaunce. At þe doom, þou schalt ȝyue
accountys of alle þi dedys gode & wyke. Ro. xiiij.⁴ Of þi
gode werkys þou schalt rekene in what entent þou dedyst hem.
þou schalt ben inqyred wheþer þou dedyst hem for god or for 12
þe world. of þin ydel thowtes & woordys þou schalt rekne
also. per-fore, þe grauel of mysgouernaunce in herte, tunge,
and dede, caste out of þi pytt, & make it dreye as a welle to
springe watyr of grace & þe watyr of lyif. 16

[*The Legend of Julian the Confessor.*]

A stag once
prophesied to
Julian that he
should kill his
father and
mother.
Julian fled.

Example⁵. Julyan þe confessoure whil he was ȝung, on ¶
a day, in huntynge he pursewyd an hert. þe hert seyde to him :
'þou pursewyst me to sle me. take hede þou schalt sle pi 20
fadyr & pi modyr.' Julyan was a-stonyed of þe hertys speche,
& fledde fer fro his cuntre in-to an-oper lande, þat suche myshap
schulde nozt fallyn hym. he ser|uyd a prince, & of hym was
made a knyzt. he weddyd a lady þat hyt Castellana. his 24
fadyr & modyr, for his goyng away, sowȝtyn hym in dyuerse
londys. At þe laste, whyl Julyan was oute, his fadyr & modyr
komyn to his castel to enquiryen after hym. his wyif, be here
woordys, vnderstood þat here husbonde was hire sone, & made 28
hem bothe to lyne in here husbondys bed & in here. Julyan,
erly on þe morwe, whil his wyif wente to cherche, come hom, &
& fonde hem lyng in his bed. wenyng þat it hadde ben his
wyif & here lemman, he slowe hem bothe in slepe. his wyif 32

[Fol. 84 b.]

served a foreign
prince, and
married. His
parents sought
him, and came
to his house
while he was
absent.
His wife made
them rest in her
bed, and went to
church.
Julian returned,
and thinking
his wife was
committing
adultery, slew
his parents.

¹ MS. in margin : '3. in opere.'

² MS. &. ⁴ Rom. xiii. 4 (?).

³ þe crossed in MS.

⁵ MS. in margin : 'narratio.'

com̄ fro cherch, and telde hym þat his fadyr & modyr were
comyn, & sleptyn in his bed. þanne he wepyng seyde, 'I haue
slayn hem bothe as þe hert me telde.' þanne he keste out þe
4 wose of þat synne, & þe graueſt of all mysgouernaunce in
thowȝt, woord, & dede, in penaunce, and fledde to þe court of
mercy. his wyif wente wyth him for-sakyng all here hows &
lond, lordschiþ & rychesse. And be-syde a watir þere myche
8 folk perysschedyn for defaute of feryage & of helpe, þere he
made hym an hospytalt, and resceyuyd & releuyd alle þat
komyn, & feryed hem ouer þe watyr manye ȝerys. At þe laste,
at mydnyȝt, he herde a rewfult voys wepyng & clepyng, 'Julyan
12 helpe me ouer þis watyr!' Julyan ros, & wente ouer þe watyr
barefoot in cold frost, & fonde one þere ny deed for cold.
Julyan browȝte hym ouer in-to his hows. þanne turnyd þat
persone to a foule lepre, stynkyng. he leyd hym in his bed,
16 for he hadde but one, he wryed hym. after þat, þe lepre stey
out of þe bed to heuen, & seyde: 'Julyan, Julyan, for þi
gouernaunce in herte, tunge, & dede, god hath acceptyd þi
penaunce, & forȝouyn þe þi synne.' Aftyr, Julyan dyed, & is
20 a seynt in heuen.

For the sake of
penance, they
abandoned all
their wealth,

and kept a ferry
for many years.
One night,
Julian heard a
call, and carried

a leper over the
water.

But the leper
was an angel,
who announced
to him that he
had found for-
giveness of his
sin.

lo, caste out þe grauel of mysgouernaunce in herte, tunge, &
dede, wyth penaunce, as Julyan dede. and þanne schal watyr
of grace spryngen in ȝou, as it dede in hym; whiche grace schal
24 brynge ȝow to endeles ioie. Ad quod, &c.

Capitulum xliij^m.

De pace triplici & obediencia.

3 **Y**E oper day, I telde ȝou, ȝif þe wose of wretthe be out of
28 ȝoure pytt, how ȝe schuldyn castyn out þe grauel of mys-
gouernauns vnder þat wose of wratthe.

The 'gravel of
Misconduct'

But now schal I telle ȝow of þe howe or a pek-ex wherwyth
ȝe muste stubbe out þe grauel. þis howe hath an heed wyth
pickax,

must be re-
moved with a
pickax,

Peace, which
has two ends,
Meekness and
Mildness.

[Fol. 85 a.]

Its handle is
benevolence.

two endys, & an handyl¹. þis howe is pees. þe on ende of þe heued is reste of herte, þat is, mekenes. þe oþer ende of þe heued is myldenes in tunge. þe handyl is benygnyte in dede. Mekenes makyth pes in herte. myldenesse makyth pees in 4 tunge. benygnyte makyth pees in werkyng. In signe of þise thre pees, ihesu, after his resurreccyon aperyng to his apostelys, seyde to hem thryes, 'Pax vobis,' Joñ. xx.² Pees to þou. Why seyde he to hem thryes, pees to 3ow ?³ for þat we schulde kepen 8 thre manere of pees, þat is, pes in herte, pees in tunge, & pees in dede. who-so loue to haue pes, & to make þis pees, þei be blyssed, & clepyd chyldryn of god. Mat. v.⁴ 'Beati pacifici, quoniam filij dei vocabuntur.'

12

Meekness

þe on ende in þe heued of þis howe of pees is reste, mekenesse, tranquylite in herte. for whil vnmekenesse is in þin herte, it faryth as þe see, euere troubellyth, & steryth, & hath no reste ne pees, but rancoure & euylly desyres, euylly wylls, & ewylly 16 thouztes. Isa. lij.⁵ 'Cor impij quasi mare feruens, cum non est pax, quod quiescere non potest.' þer-fore, take mekenes in herte⁶, & þat schal fowyn out all trouble and vnreste, all rankoure & euylly desyres, & euylly wylls, & thouztyes. And þus, mekenes 20 schal makyn þin herte to restyn in pees & in quyete. Augustinus, 'Pax est tranquillitas cordis.' 3if þou be meke in herte, þou schalt ben eyre of þe kyngdom of heuen. Mat. v.⁷ 'Beati mites, quoniam ipsi possidebunt terram.' 3if þou be meke in 24 herte, þou art a bed of flourys, & a softe bolstre in whiche þi god slepyth & restyth. Cant. primo 'Lectus meus floridus,' & in Ps.⁸ 'In pace factus est locus eius.'

makes the heart
rest in peace.

Mildness of
speech.

þe oþer ende in þe heued of þe howe of pees is myldenes in 28 tunge¹⁰. In þi woordys be mylde, & þanne schalt þou ben eyre of heuen. 'Mansueti autem hereditabunt terram'¹¹. And in þi mylde speche, god redyly schal here þi prayere. Judith

¹ MS. in margin: 'nota 3^a de pyko ys. vel howe. 1, 2, 3.'

² John xx. 19, 21, 26.

³ MS. in margin 'pax Xi (christi).'

⁴ Matt. v. 9.

⁵ Isa. lvii. 20, 21.

⁶ MS. in margin: 'humilitas.'

⁷ Matt. v. 4.

⁸ Cant. i. 15. Vulgate reads: 'Lectulus noster.'

⁹ Ps. lxxv. 3.

¹⁰ MS. in margin: 'mititas.'

¹¹ Ps. xxxvi. 11.

- xij.¹ 'cui humilium et mansuetorum semper placuit deprecacio.'
 3if þou kepe myldenes in þi woordys, þou smytest out of þi
 mowth stryif, chydyng, & woordys of discord, and nurscheth
 4 & kepyth pes in tunge wyth þi neyghbours. þe vyolence of The shock of
a missile is
dulled by soft
earth;
so too are angry
words best met
with mildness.
 a gunne or of an engyne-ston² is qwenchyd, whan softe erthe or
 softe thyng is sett þer-zens; ryzt so, wyth myldenes of softe
 woordys þou schalt qwenchyn angry and boystous woordys of
 8 angry folk. Prouer. xv.³ 'Responsio mollis frangit iram.' Eccl.
 iij.⁴ 'Affabilem te facito.' 'responde pacifice.' Be fayr of
 speche, answee swetely! þanne deluyst þou out, wyth mylde-
 nes, dyspytows woordys. but þou do þus þou schalt nozt askape
 12 þe dredefull ryzt of doom. Sap. j.⁵ 'Qui loquitur iniqua, non
 effugiet iudicium corripientis.'
- þe handyl of pis howe of pes is benygnyte in dedys⁶. do Benevolence.
 good in benygne dedys to þi neyghbour & non harme. Eph. iij.⁷
 16 'Estote benigni.' 3if an-oper do þe harme, do þou hym non
 harme azen; þou makyst debate and no pees. 3if þou do him
 a good for þin harme, þanne, in þi dede, makyst þou pees.
 j. pe. iij.⁸ | 'Non reddentes malum pro malo.' Et apostolus¹⁰. [Fol. 85 b.]
 20 'Noli vincere malum in malo, sed vince in bono malum.' þe Do not return
evil for evil!
 glose interliniare seyth þat it is nozt worthy god to be mercy-
 full to hym þat is cruel & vnmercyfull. for seynt Austyn seyth,
 he þat sekyth on an-oper þat dyde hym harme, he purchasyth
 24 to hym-self of god a grevous turment of peyne. whi? for god God has re-
served for him-
self vengeance
and worship.
 hath weddyd to hym-self, ¹¹secundum doctores, two wyves¹², þat
 is, wreche & worschip. þise two god hath reseruyd to him-self
 fro alle opere creaturys, for he wylþ þat worschypþ only be don

¹ Judith ix. 16. Vulgate: 'sed humilium et m. s. tibi pl. d.'² MS. in margin: 'exemplum.'³ Prov. xv. 1.⁴ Ecclesiasticus iv. 7. Vulgate: 'Congregationi pauperum a. t. f.' And
ibid. iv. 8, 'responde illi pacifica.'⁵ Sapientia i. 8. Vulgate: 'nec praeteriet illum corripienti iudicium.'⁶ MS. in margin: 'benignitas.'⁷ Eph. iv. 32.⁸ MS. & non harm crossed.⁹ 1 Pet. iii. 9.¹⁰ Rom. xii. 21. Vulgate: 'Noli vinci a malo,' &c.¹¹ MS. X. dowers crossed.¹² MS. in margin: 'uxores duas deus sibi (?) reseruauit, scilicet vin-
dictam & honorem.'

to hym, & þat wreche be takyn to hym, þat is to seyne, desyre
no worschip, for þat longyth to god. ysa. xliij.¹ 'Gloriam
meam alteri non dabo.' þou doost a gret offens to þi god, þat
desyrest goddys wyif, þat is, worschipp. þou doost a gret 4
trespas to god, þat takyst fro hym his oper wyif, þat is, wreche,
whanne þou takyst wreche on hem þat don þe harme; for it
longyth to hym to take þat wreche, & noȝt to þe. Deut.^o xxxj.²
'Michi vindictam, & ego retribuam.' þer-fore, be benygne in 8
dede, do goodnes to alle men, & make pees in þi werkys! Gal.
vo.³ 'Operemur bonum ad omnes.'

When the
'gravel of Mis-
conduct' is
removed,

wyth þis howe of pees & mekenes, myldenesse & goodnes, ¶
delue out þe gravel of mys-gouernaunce fro herte, tunge, & dede, 12
and þanne schal þe frute of ryȝtwysnesse be sowyn in þi welle.
Jac. iij.⁴ 'ffructus iusticie in pace seminatur.' wyth þin howe
of pees dygge doun deppers in þi welle, whan þe grauel is
out, tyl þou fynde a clene grounde⁵. for mekenesse of herte, 16
myldenes of tunge, goodnes of werkyng, schal bryng þe to
fynde a clene ground, þat is, obedyence, þe ground of grace.
Ps.⁶ 'Propter benignitatem cordis, & mansuetudinem oris, &
iusticiam operis, deducet te mirabiliter dextera tua, id est, bona 20
occupacio' tua, ad fundum gracie, id est, ad obedienciam.'
whanne þou fyndest þis ground of obedyens, & felyst it, þanne
it makyth þe tame as a lambe, þere wretthe made þe first ferse
& wylde as a lyoun. þer-fore, wyth þin howe of pes dygge 24
doun in þis grounde of obedyens iij. fote in depthe. In þe
firste fote⁸ obeye þe to þi god & to his comaundmentys. In
þe ij. fote obeye þe to holy cherche, & to þe prelatys of holy
cherch, & to þe lawys & ordynauncys of holy cherche. In þe 28
iij. fote obeye þe to þi souereynys.

you will find
the 'ground of
Obedience'
beneath.

Obedience to
God.

In þe firste fote depthe of the ground of obedyens, obeye þe

¹ Isa. xlii. 8, or xlviii. 11.

² Deut. xxxii. 35. 'Mea est ultio,' &c. seems to be confused with Rom.
xii. 19, 'Mihi vindicta,' &c.

³ Gal. vi. 10.

⁴ James iii. 18.

⁵ MS. in margin: 'Obediencia Deo.'

⁶ Ps. xlv. 5.

⁷ MS. 'occupacio.'

⁸ MS. in margin: '1, 2, 3.'

to þi god. lowly kepe his comaundmentys, breke hem noȝt. ȝif
 þou be in wordly worschipþ, rycches, & prosperite, and art
 sterryd in lustys of fleschly coueytise of muk, or in worschyppe
 4 of þe world, to breke ony comaundment of god; obeie þe to þi
 god, & kepe his byddyng and seie to þi flesch, to þe world, and
 to þe feend, as crist seyde, Joh. vijo.¹ I am noȝt comyn in-to
 þis world, to fulfille myn owyn wilȝ in lustys, worschiþ, &
 8 coueytise, but for to werkyn his wyll þat | sente me hedyr. [Fol. 86 a.]
 ‘Descendi, non vt facerem voluntatem meam, sed voluntatem
 eius qui misit me.’ ȝif þou be in sykenesse, aduersite, tribula-
 cyoun, slaundre, losse, harm, or in ony oper dyssese, grucche
 12 noȝt in þin herte aȝens þi goddys wyll, but obeie þi wyll to þi
 goddys wyll, and sey to god in þi dyssese as crist seyde to his
 fadyr in his passyoun, Mat. xxvj.² ‘Pater, non mea voluntas
 fiat, sed sicut tu vis.’ ffadyr of heuen, be it noȝt as I wyll, but
 16 be it as þou wyll. Obeie þi wyll, & conforme þi wyll, to plesse
 þi god, & to suffere rather deth þan for to brekyn his comaund-
 mentys, to wretthin hym in ony dedly synne. Seynt bernarde
 seyth, cryist loste his lyif for obedyens to his fadyr. for
 20 obedyens he bowyd his heued on þe cros lowly doun to his
 fadyr Joh. xix.³; vnobedyens drof Adam out of Paradyis.
 Gen ij.⁴ So, ȝif þou be vnobedyent to god, & breke his byd-
 dynges, þin vnobedyens schal schette þe out of heuen. ȝif þou
 24 obeie to goddys comaundmentys, & breke hem noȝt, þin obedyens
 [schal be þin] heuene-keye, þat schal opyne to þe heuen-gatys.
 ffigure here-of Mat. xvj.⁵ ‘Simon, tibi dabo claues regni celo-
 rum.’ Simon interpretatur obediens. þou obedient to me, þi
 28 god, I schal ȝyuen to þe þe keyes of heuen. ȝyf þou wyll
 entryn⁶ heuen, take þise keyis of obedyens to god. dygge
 doun in þis ferst fote.

¶ In þe ij. fote of depthe of þis ground obedyens⁷, obeie þe to Obedience to
the Church.
 32 holy⁸ cherche, to þe prelatys, to þe sacramentys, to þe lawys,

¹ John vi. 38.² Matt. xxvi. 39.³ John xix. 30.⁴ Gen. iii. 23.⁵ Matt. xvi. 19.⁶ MS. entryn entryn.⁷ MS. in margin: ‘Obedientia prelatiis sacramentis ecclesie & domini
ordinationi.’⁸ MS. grounde.

Obedience to
superiors.

[Fol. 86 b.]

& to þe ordenaunce of holy cherch, and to þe teching, & to correccyon, to þe heryng of þi seruyse & of goddys woord. 3if þou do þus, þou schalt haue reste & pes in soule in erthe & in heuen. 'Obediens dat pacem.' prouer. xiiij.¹ & Malach. 4 xiiij.² 'Qui tenet preceptum, id est, ecclesie, in pace versabitur.' Obeye þe to þe prelatys and curatys of holy cherche. Poule seyth, Epñ. vñ.³, Chyldryn, obeyith to 3oure prelatys & to 3oure curatys, and submytte 3ow to hem; þei wakyn & prayen 8 for 3ow, as for to 3eldyn acountys for 3oure soules afore þe doom of crist. Seynt gregorie seyth, 3if we be obedyent to oure prelatys & curatys, god schal obeye hym to oure prayerys. Seynt Austyn seyth, So prayere schal sonere ben herd of god 12 to hym þat is obedyent þan .x. thowsande prayerys of hym þat is vnobedyent. þer-fore, in þis secunde fote of grounde of **C** obedyens deluyth down with 3oure mattok of pees tyl 3e come to þe iij. fote of depthe, & þat is, obeye þe to þi souereyns⁴, nozt 16 to synne & to don euyl; for seynt gregorie seyth, þou owyst nozt to don euyl for ony obedyens of fader or moder, of lord ne of mayster. Seynt Austyn seyth, In all goodnesse be obedyent to þi souereyn, but nozt in wyckdynes. In alle 20 thynges leffult þat arn no synne | obeye þe to þi souereyn, þow 3 þou be nozt boundyn þerto, & þat obedyens is habundaunt and perfyzt. Petir seyth, 3e seruauentys and subiectys, beeth subiectys to 3oure lordys and maystry, nozt only to gode & 24 sobre souereynes but also to mys gouernyd, so it be in no synne ne in wyckdynesse. j. pe. ij.⁵ Seynt bernard seyth þat god ponysschyth no-thing but propyr wyll, þat is, whan on is vn-obedyent, & dooth hys owyn propir wyll. þerfore, leue þin 28 owyn propyr wyll⁶, & be obedyent to god, to holy cherche, to prelatys, to souereynes, & non helle schal be to þe, seyth seynt

¹ Prov. xiii. 13. Vulgate: 'Qui timet preceptum,' &c.² Malachi ii. 6.³ Heb. xiii. 17 (?).⁴ MS. in margin: '3. obediencia superioribus.'⁵ 1 Pet. ii. 18.⁶ MS. in margin: 'dimitte 3 proprium arbitrium & infernus non erit.'

bernard. Cryst eete in þe hous of Symond, luč. vij.¹, þat is, in þe conscyens & in þe soule of him þat is obedyent god restyth, & is gostly fed. þefore, wyth þe mattok of þe howe
 4 of pees deluyth out þe grauel of mys gouernaunce, & in þe ground of obedyens deluyth doun depe, þat þoure pytt of lustys may be a depe welle to springe watyr of grace! .

[*The Holy Virgin holding the Office of a Nun who Eloped from her Convent.*]

8

¶ Example². A nunne þat hyzte Beatrix, sexteyn of here
 hows, fayr in body, fayrere in soule, meke, mylde, benigne, and
 obedyent to god, to holy cherche³, to here abbesse, & lowly to
 12 alle here sustren, deuoute in prayerys & in here seruyse, And
 sche louyd specyally oure lady; often & longe sche was 'wowed
 of a clerk, to ben his loue. At þe laste, after cumplyn, sche, so
 sore temptyd, acordyd to gon away wyth þe clerk. but ferst,
 16 a-forn an ymage of oure lady knelyng sche seyde: 'lady, þis
 temptacyoun may I no lengere wythstondyn. haue here þe
 keyis of myn offyce, 3if þou wylt; I go my wey.' Sche leyde
 here keyes be þe ymage, & 'wente here wey wyth þe clerk.
 20 Longe after, he was wery of here, & putte here away fro hym.
 Sche wepte sore, sche kowde no crafte to lyve þerby, sche durste
 noȝt gon aȝen to here cloystre for schame, but sche was comoun
 to alle þat wolde haue here, xv. ȝere durynge. After þo xv.
 24 ȝere, in a beggerys wede sche wente hom to þe gatys of here
 hows, wyth a ful sorwe in herte for here synne, purposyng to be
 schreue, and to levyn here synne, & to obeye to þe correccoun
 of here abbesse for here defaute, & seyde to þe portere, 'knowyst
 28 þou owȝt swyche a nunne þat hyzte Beatrix, þat was sexteyn of
 þis hows xv. ȝere gon and more?' þe portere seyde, 'I knowe
 here wel for a blyssed womman, sche is ȝit here in here offyse,
 most meke, mylde, & obedyente, of alle here susterys.' þis
 32 Beatrix seyde it was noȝt so, for sche was out of þis hows xv.

A nun called Beatrix, the sexton to her convent,

eloped with a clerk after having delivered up her keys to the Holy Virgin.

After a time, the clerk forsook her.

Fifteen years had elapsed, when she again came to the gates of the convent, and inquired after Beatrix.

She was told that Beatrix was still there,

¹ Luke vii. 36.

² MS. in margin: 'exemplum siue narracio. Miraculum beate marie.'

³ MS. chercher.

⁴ MS. wonte dotted.

⁵ MS. wey crossed.

and had never
left.
So she turned
away.
Our Lady met
her,
[Fol. 87 a.]
and told her
that she had
held her office
all the time,
which she might
resume now.

þere a-forne. þe portere seyde, 'nay, for sche is here 3itt; sche wente neuere oute syth sche was professyd.' Beatrice, knowyng þat it was noȝt so, turnyng fro here hows, purposyd for to go on beggyng, wepyng & sorwyng¹. oure lady mette wyth here, 4 & seyde: 'Beatrice, in thy | lyknesse and in þi clothyng I haue don þin offyse, syth þou kest to me þi keyis of þin offyse, be-cause þou were meke, mylde, & obedyent. þerfore, go now þou, & do furth þin offyce as I haue don for þe; for no man 8 knowyth þi synne here but þi-self, for alle þi susteryn wendyn of me, þat it hadde ben þou.' Oure lady brouȝte here to here celle, and toke here aȝen here keyes, & vanyst away fro here. Beatrice, wyth-oute schamyng of here susters, was schreunyn 12 priuely, & dede penaunce, and kepyd mekenes, myldenesse, & benygnyte, & obedyens, in-to here ende.

Be obedient to
God, to the
Church, and to
your superiours!

Lo, how þe mattok in þe howe of here mekenes, myldenesse, & benygnyte, dafte out of here in-to þe ground of obedyence all 16 þe grauel of here mys-gouernaunce, and brouȝt here to worschipp fro schame, to vertuys fro synne, fro sorwe to ioȝe. Ryȝt so, 20 3e þat are full of grauel of mys-gouernaunce in thouȝt, in woord, & in dede, take þis mattok wyth bothe his endys, wyth his 20 handyl, þat is, mekenes in herte, and wyth myldnesse in tunge, & wyth benygnyte in dede; here-wyth delue doun depe in þe grounde of obedyence to god, to holy cherch, and to þi souereyns, þat þi schelde pytt of lustys mowe be a depe welle wyth watyr 24 of grace, whiche grace mowe flowe þi soule hye vp to þe hylt of heuen. To whiche brynge vs he, Qui uiuít, &c.

Capitulum xliiij^m.

De equitate & de dono sciencie.

28

HEre-be-forn I telde ȝou, whan þe wose of wretthe is out of ȝoure pytt of lustys, þanne ȝe muste wyth þe mattok of pes dyggen vp out of ȝoure pytt þe grauel be-nethyn of mys-gouernaunce; and þanne I bad ȝow dygge doun deppere in þe 32

¹ MS. *sorwepyng wepyng* crossed.

thredde fote depthe in þe grond of obedyens; and now I schal Through obedi-
 telle þow how ȝe schul deluyn doun deppere in þe ground of attain to equity,
 equyte tyl ȝoure welle be depe ynow to springe þe watyr of
 4 grace.

Equyte is an euynhede. þis vertu euynhed acordyth to which reconciles
 resoun wyth wyll. þis ground of equyte is ij. panellys¹. ¶ In
 þe to panel equyte acordyth resoun wyth wyll, and þe oper
 8 panel equite acordyth wyll wyth resoun. Eyther of þise ij.
 panys is iiij. fote brode.

In þe first pane, equyte in resoun, in þe firste fote brede, Equity will
 inquiryeth þe sothe of trewe men; how, & fro whens, a thyng teach a reason-
 12 comyth er he wyll beleue it. In þe secunde fote brede, equyte able man how
 in resoun gouernyth a man in demyng, þat he afferme noȝt to behaue in life,
 a thyng tyl he be syker of þe sothe. In þe iij., equyte in
 resoun makyth a man to thynkyn þat is profyȝtable, for it
 16 fastenyth in herte iij. partys: On is, to thynke on þing þat is
 dary. An-oper is, to vnderstonde þe thyng þat is semende. þe
 iij. thyng is, to purveye þe thyng þat befallyth. In þe iiij. fote
 brede, equyte makyth a man in resoun to takyn hede, whanne he
 20 schaff spekyn, or be styлле, þat he spylle no woordys inueyn.

In þe secunde | panel of þis ground in equyte, In þe first [Fol. 87 b.]
 fote brede, equite in wyll makyth wyll to acorde wyth resoun while it directs
 in loue, þat is, to loue no-thinge but þat profyȝteth his his will towards
 24 soule. And in þe secunde fote brede, equyte in wyll acordyth the profit of his
 to resoun, for þanne he dredyth no-thing but þat is aȝens his soul.
 soule. In þe iij. fote brede, equyte in wyll acordyth to resoun,
 for he enioyeth noȝt ellys but of þat þat makyth hym perfyȝt.
 28 Equite in wyll, in þe iiij. fote brede, acordyth to resoun, for he
 hath no sorwe but of þat þat is aȝens goddys wyll.

þis equyte in resoun and in wyll, in eyther panel, is vij. Equity affords
 fote thicke², þat is to seye, equite schewyth vij. degrees, þat is, mental power:
 32 vij. manere of³ clere syȝt. In þe ferst fote thycke of equyte, se
 þi-self in þi conscyens wyth-ynne⁴, & ransake on yche syde
 1. To examine
 one's conscience,

¹ MS. in margin: 'nota duo, 1, 2. Equitas.'

² MS. in margin: 'equitas 7^{tem} demonstrat.'

³ Added in MS. above the line. ⁴ MS. in margin: '1. vide (?) intra te.'

- whiche is good, & whiche is euyl, & ordeyne þin entent after þe reward of resoun, so þat þi resoun & wyll be ryzt on a-corde.
2. to control
one's body ¶ In þe secunde fote of þis grounde equite, Se þi body vnder þe¹, þat it be euenly gouernyd in penaunce fro lustys, in 4 mesure, in þat hym befallyth, in mesure of clothyng, of etyng, of drynkyng; for þe body askyth outrage in wyll agens resoun
- and senses, in mesure of equitye. Se also þat þi v. wyttes be gouernyd be equitye in resoun & wyll acordyng, þat þei turne fro vyces & vanytees, as þe eye to se, þe ere to here, þe nose to smelle, þe mowth to speke, þe handys & all þe body to fele. þise arn þe wyndowys of þe body, & þe gatys of þe soule, thurȝ þe whiche
3. to avoid the
perils of wealth, deth entryth in-to þi soule. In þe iij. fote thycke of equitye, se 12 clerly a-fore þe², þat wordly rychesse dysseyuyth þe, & stroyeth þi soule, but equitye in resoun & wyll be kepte acordynge. In
4. to take exam-
ple by good
people, þe iiij. fote thycke of equitye, se clerly on þi ryzt syde³ gode lyuerys, & take exaumpel of hem, & do wel, þat þi dedys be 16
- and 5. to com-
miserate
sinners, reulyd be resoun as equitye wyll. In þe v. fote of equitye, se clerly on þi left syde⁴ mysdoerys, þat kun noȝt hyde here folȝ, for þei arn on þe lyfte syde of crist. haue compassioun of here euyl condycioun, and besyly fle here synne, in equitye of resoun 20
6. to escape the
temptations of
the Devil, & of wyll. In þe vj. fote thykke of equitye, se clerly be-hynde þe⁵. take kepe of þe feend, þat standyth be-hynde þe, & wayteth wyth wyles to wynne þe. perfore, vse equitye in resoun
- and 7. to live in
the sight of God, and wyll, & drede hym noȝt. ¶ In þe vij. fote thycke of equitye, 24 se clerly aboue þe⁶. haue god be-fore þin eyȝe, þat þe entent of þin herte be clene in alle þi dedys. for wyth-oute ryzt entent almes-dede may be synne, & vertuys may be vyces; for 31f equitye fayle in entent, þe vertu turnyth to synne, for wyth- 28 outyn equitye in entente is no vertu but vyce. Entent ryzt wyth equitye is to do gode werkys only for good love. wyth
- In the 'ground
of Equity'
springs a well þe mattok of pes dygge doun in þe ground of obedyens and in þis vij. fote depthe of equitye, and 3e schul fynde in ȝoure welle 32
- [Fol. 88 a.] a watyr-spryng of grace, whiche watyr of grace schal springen |

¹ MS. in margin: '2. subter te.'² MS. in margin: '3. ante te.'³ MS. in margin: '4. a dextris.'⁴ MS. in margin: '5. a sinistris.'⁵ MS. in margin: '6. post te.'⁶ MS. in margin: '7. Supra te.'

oute vij. stremys, þat is, vij. vertuys azens þe vij. dedly synnes. whose streams are the seven virtues opposed to the deadly sina.
 On is lownesse azens pride, Anoper is love azens envye, þe iij. is debonerte azens wratthe, þe iij. is strengthe azens slowthe,
 4 þe v. is chastyte azens leccherye, þe vj. is sobyrnesse azens glotonye, þe vij. is largenesse azens coueytise¹. þise arn þe vij. stremys þat þe watyr of grace in þe ground of obedyence & of equyte springeth vp in þi welle to dystrye þe vij. dedly
 8 synnes.

¶ But þis grace in þe ground of equyte, þat spryngeth vp þise This well is Knowledge, which is the third gift of the Holy Ghost.
 vij. stremys of vertuys, is þe 3yfte of knowynge, of kunnynge². þis is þe iij. 3yfte of þe holy gost. 3yf þou, in equyte, haue þis
 12 3yfte of knowynge, þanne seest þi-self wel wrecchyd & synfull, þanne moornyst þou, & wepyst sore, þat watyr of terys flowyn out of þi welle, þanne art þou blyssed wyth grace, as crist seyth, blyssed be þei þat wepe, for þei schal be counfortyd³.
 16 þis 3yfte of grace, þat is, knowyng þe-self, makyth þe to wepyn in vj. maners⁴. On is, for þou hast wratthyd þi god. An-oper is dreed of peynes of helle. þe iij. is for angrys þat þou seest gode lyuerys suffere wrongefully. þe iij. is for synnes þat
 20 folys hauntyng. þe v. is for þe wrecchyd lyif þat we felyn here, and for þis lyif þe lyif comyng is taryed longe. þe vj. wepyng comyth of deuocoun of þe mynde of cristes passioun, & of gret plente of blysse, þat crist hath grauntyd to his, and of þe felyng
 24 of þe grace of þe holy gost. þise vj. maners wepyng of terys spryngeth in þi welle þe 3yfte of knowyng⁵, 3if þou, thru3 grace, kanst knowe þi-self. wratthe blyndeth þi gostly ey3e, þat þou no3t knowyst þe-self, ne þe wyl of god, for rankour & malyce.
 28 Ps.⁶ 'Turbatus est a furore oculus meus.' But þis 3yfte of knowyng in þe ground of obedyens & of equite springeth to þe grace of knowyng to knowe þe-self, & to werkyn goddys wyl. God cursed adam for his vnobedyens, and for he kepthe no3t þe
 32 ground of equyte. Gen. iij.⁷ 'Maledicta terra in opere tuo.'

¹ MS. in margin: 'Remedia contra 7tem peccata mortalia.'

² MS. in margin: 'donum sciencie.'

³ Matt. v. 5.

⁴ MS. in margin: 'nota 6. 1, 2, 3, &c.'

⁵ MS. in margin: 'de dono sciencie.'

⁶ Ps. vi. 8.

⁷ Gen. iii. 17.

The lesson that
the knowledge
of ourselves
teaches us.

[Fol. 88 b.]

But god blyssed Symund, id *est*, obediens in equitate, ffor he was obedyent in equite¹. 'Beatus es symon bariona.' Mat. xvj.² Syn he is blyssed in grace, þat is, in þe ground of obedyens in equityte, and þis grace is a knowyng of þe-self, þat is, þe iij. 3yfte 4 of þe holy gost; vnderstondyth þanne weel what þis knowyng is! it techyth þe to lyven ryztfully a-monge euylt lyuerys, & to teche ryztly, & to defende þi feyth wyth resouns fro inpugnyng of heretykes; It techyth how þou schalt absteyne fro synne & 8 wyckydnesse, and how þou schalt medefully mynystryn, expendyn, dysposyn, þi temperalt godys; It techyth þe be resoun to redresse þi werkys lyckly to be conformyd to þi feyth; It techyth þe þat wyckydnesse may | nozt ben hyd to þe vnder 12 colour of goodnesse. be þis 3yfte of kunnyng þou knowyst þi-self what þou art, wher-of þou art, what þou schalt be. It techytz þi conscyens what þou schalt do, & what þou schalt bydden opere do in resoun and equityte. þis 3yfte of kunnyng 16 techyth þe nozt of þe sterrys, ne of oper sotyltes of þe vij. scyencys; but it techyth þe to kun knowe þe-self, whanne þou art synfull, & whanne þou art ryztfull, and how þou schalt gouerne þe to saue þi soule. 20

[The Means of Coming to Heaven is to Know Ourselves.]

A fiend, that in a certain city was worshipped as a god, told the people that the knowledge of oneself conducted to heaven, but could be acquired neither by schooling nor by learning;

Alysander³ in *cronicis libro viij.*^o, he seyth, A feend was in *¶* a cyte whom myche folk worschepyd for here god. and o man compellyd hym to tellyn hym how he myzt best come to heuen. 24 þe feend seyde: 'to knowe þi-self. To knowe sterrys, & oper scyens, þat kunnyng comyth of stodye; but to knowe þe-self comyth of no skole, ne of no clergie, ne of no letterure. ffor doctourys of lawe & of dyuynyte, & maystryes of opere scyence, 28 sumtyme summe of hem knowe nozt hem-self, ne wyll nozt knowyn hem-self, to gouerne hem fro synne to ryztwysnesse; but summe lay-men kun bettyr knowyn hem-self in gouernance fro synne þan summe grete clerkys. perfore, þis 3yfte 32 of knowynge comyth of þe holy gost, & nozt of skole. ffor

¹ MS. and þis grace crossed.

² Matt. xvi. 17.

³ MS. in margin: 'narracio.'

þe holy gost ȝeuyth noȝt þis ȝyfte of kunnyng for here furred for it was
 tabbardys, hodyes, chymerys, & pylyouns, but þe holy gost ȝeuyth ^{granted by the}
 þis kunnyng & knowyng to leryd & lewyd þat arn in þe grounde ^{Holy Ghost to}
 4 of obedyence in ful equitye. to hem springeth þe holy gost þis ^{the learned and}
 watyr of grace to knowe hem-self, & to gouerne hem-self in ^{laymen who}
 goodnesse. ^{lived in obe-}
^{dience and}
^{equity.}

figure here-of luð. vltimo¹. Cryst ledde his apostlys out ^{Interpretation}
 8 of Bethanye, and blyssed hem, & þanne he stey to² heuen. ^{of Christ's As-}
 Bethania ^{ension from}
 wyth equitye. whan crist hath brouȝt þe fro wretthe to obedi- ^{Bethany.}
 ence, þat is, to Bethanye & equitye, þanne he blysseth þe wyth
 12 his hand, þat is, wyth his ȝyfte of kunnyng for to knowe þe-self
 to gouerne þe in vertuys, to stye vp fro Bethanye to heuen, þat
 is, in obedyens & equitye to styen vp to endles blys. j. pe. j.³
 'Sperate in eam, que vobis offertur, gratiam, ex reuelacione
 16 ihesu christi, id est, filij obediencie.' kepe þe in grace, þat
 is schewyd to ȝow be þe reuelacyoun of ihesu crist, in þe
 kunnyng of þe holy gost, as chyldrin of obedyens in equitye
 to styen vp to heuen in ȝoure ende.

20 [Our Lady heals the smit off Hand of John of Damascus.]

Exauple⁴. Prudencius ex gestis Iohannis Damasceni, he
 seyth, An holy man, clepyd Johun of Damask, he was full of ^{John of}
 pes in herte, tunge, and dede, he was obedyent, and kepte equitye ^{Damascus,}
 24 in alle his dedys. wherfore þe ȝyfte of grace, þat is, þe ȝyfte
 of knowyng, sprang in hym, for he kowde knowyn hym-self,
 & kowde gouerne hym-self in thouȝt, in woord, in dede, in pes,
 in obedyens, in grace, as it schewyth be his lyf. he was a munk
 28 and priour of his hows, & a clene mayden, & wyth deuocoun ^{a prior and}
 gretly louyd & worschepyd oure lady, & thurgh þe ȝyfte of ^{learned man,}
 kunnyng he | was a gret clerk in letture, in grew, and in latyn, [Fol. 89 a.]
 in scyens of clergie. And pacyng opere he was gracyous in
 32 wrytynge, in endyȝtynge, & in syngynge. he was takyn wyth was captured

¹ Luke xxiv. 50.

² MS. *hey* crossed.

³ 1 Pet. i. 13. Vulgate reads: 'in reuelationem.'

⁴ MS. in margin: 'narracio.'

by Saracens, sarasynes. and in þo marchys þere he was prisonere was a gret lordys sone, whiche sone was put to þis Johun to lere. Johun enformyd hym in wrytyng, & in endyzytyng, in lettüre, & oper kunnyng of clergie, þat his voys, his wrytynge, his endyzytyng, 4 to ony mannys syzt was lych þe voys, lyche þe hand, lyche þe endytyng, of Johun his mayster. Theodosius þe emperour toke to him þis Johun, and louyd hym hugely. þe lordys sone hadde envye þer-wyth, þat his mayster was so louyd of þe emperour, 8 & wyste wel þat his oweñ hand & his owyn endyzytyng was lyche þe hand & þe endyzytyng of Johun his mayster. and he desyred to haue þe souereynte aboue alone. he purposed his maystrys deth, and wrote & endyzyted a lettre of tresoun to þe 12 emperour, þat men schulde wene his mayster Johun hadde wretyn it. þe lettere wyttnessyd þat Johun hadde conceyvid þe emperouris deth. þe lordys sone, whanne he had made þis cursed lettere, he bare it to þe emperouris paleys, cloyd & 16 enselyd, and lete it fallyn in swyche a place þere he wyste wel þe emperour schulde sone fynde it. his skyl was, he wyst wel, whanne it were founde & red, it schulde bewytt Johun his mayster, and þanne schulde Johun his mayster be deed for þe 20 lettere of tresoun, and þanne schulde he ben hey3 bothe in worschipp & in loue of þe emperour, as Johun his mayster was be-forn. þe lettere was foundyn, & red a-forn þe emperour. alle men seydin þat it was Johunys hand. Johun was a-freyned, 24 & dyspyssed of þe emperour as a tretour. þe emperour seyde to hym, 'þis is þi lettere wretyn wyth þin owyn hand. þou mayst nozt seye nay.' Johun seyde, 'Syre emperour, þis is lych myn hand & lyche myn endyzytynge; but I take god to 28 wytnesse, I wrote it neuere.' Alle men seydin þat he ley3, & þat he was gylty to þe deth. þe emperour seyde, 'I haue louyd hym wel; deed schal he nozt be, but his ryzt hand, þat wrote þis lettere, schal be smet of.' & so it was smet of, and, in 32 dyspyzt of hym, born to his hous þere he was priour, and hangyd vp in þe mynstre a-forn an ymage of oure lady. Johun kom home to his hous a-forn þat ymage of oure lady, & vnrwryed his wounde, & schewyd out his arme to þe Image, & seyde, 'Lo, 36

and obtained a privileged position at court.

A pupil of his wrote a compromising letter in John's hand,

and dropped it in a place where the emperour could find it.

John was condemned for conspiracy.

His right hand was cut off, and fixed to the wall in his old convent.

When John returned there

lady, is þis þe mede for my good dede þat I haue don to þi he complained
 worschiþ? is þis þe reward, þe blysse, & þe worschiþ to þi to Our Lady.
 seruauntys? lady, why hast þou þus sufferyd me gyltles to be
 4 schamyd & mayned? why hast þou sufferyd þis hand to be
 smet of, þat hath wretyn to þi worschiþ manye swete songys
 and prayers of þe / And often sacryd in sacrament of þe awtere
 6 þe holy body of þi sone?' Johun wente thens to bedde. & to The next night,
 8 hym kom ourē lady, & seyde, 'what doost þou, my chyld, [Fol. 89 b.]
 trewe, meke, & obedyent in equityte to my sone & to me?' the Holy Virgin
 Johun seyde, 'what askyst þou me, lady? rathere I aske þe appeared to him
 why þou hast sufferyd me gylteles to suffere þis dyspyt. where in a dream,
 12 were þou, lady, whan I hadde þis schame? lo, lady, for my
 most dyspyt myn hand smet of hangyþ 3under a-forn þin
 ymage.' Oure lady seyde, 'My chyld, be glad! for þis sorwe
 & schame schal turne þe to hey3 worschiþ and ioye.' Oure
 16 lady, in his syzte, fecchyd his hand, & sett it a3en on his arme,
 & blyssed it, & wente here wey. On þe morwe, wyth alle his
 bretheryn he thankyd god & ourē lady, & schewyd his arme and healed his
 & hand hool to all þe peple. þe emperour herde of þat myracle, The emperor
 20 and com to hym, & cryed hym mercy, and kyssed his hand, asked John's
 & askyd him 3if he knewe ony swyche wrytere þat wrote so pardon,
 lych hym. Johun telde hym who it was þat wrote so lych
 hym. Þanne þe emperour putte þat lordys sone to a schamefull and his pupil
 24 deth. was put to death.

¶ Lo, takyþ hede how falsnes and malyce brouzte þe lordys
 sone to a schamefull ende; And obedyens, mekenesse, equityte,
 & truthe, browzte Johun to hey3 worschiþ and grace. þerfore,
 28 castyþ out of 3oure wose of synne grauel of mygouernaunce,
 and wyth þe mattok of pes dyggeth doun depe in the ground
 of obedyens & of equityte! and þanne schal in 3oure welle springe By obedience
 watyr of grace, þat is, þe iij. 3yfte of þe holy gost, þat is, and equity you
 32 þe 3yfte of knowyng, þat 3e mowe knowyn 3ow-self to forsake will attain to
 3oure synne, to gouerne 3ow in vertewys, to encresyn in grace, the gift of know-
 ing yourselves.
 and to come to endles ioye.

To þis ioye brynge vs he, &c.

Capitulum xlv^m.

De obstinacia cordis, oris, & operis.

Underneath the
'cove of Sloth'
lies the 'gravel
of Obstinacy.'

3yf þe wose of slauthe is cast out of þoure pytt, castyth 3
out þe grauel be-nethe þe wose of slouth. þat grauel 4
is obstynacye, þat is, hardnesse. Iohannes de aquaria villa¹,
he seyth, A weye ful of grauell or of sande lettyth euyl a man
for to renne þere-in; Ryzt so, he seyth, 3if þou be full of þe
erde and grauell-stonys of obstynacye² in herte, tunge, & dede, 8
þat is, full of heynesse, & full of slugnesse, it lettyth euyl
þi soule of his cours to heuen ward. Iohannes de abbatis villa³
dicit. 'Arena amara est; sic obstinacia in corde, ore, & opere.'
Gravel & sande is bytter; so is obstynacye bytter in þi con- 12
science.

Obstinacy

prevents your
hearts from
devotion.

þis grauel is iij. fote depe, þat is for to seyne, It is in thre
partys⁴, in herte, tunge, & dede. In herte⁵, as whan þin herte
is harde as a stone, & hath no deuocoun to god, ne loue, ne 16
dreed, ne swetnesse, to heuen ward, ne ruthe, ne pyte, to þin
owyn soule ne to þin even-crysten, quyke ne dede, ne swetnesse
in heryng dyuine seruise, ne in heryng goddys woord, no more
þan a beeste, but euyl apay|ed & wery in þin herte þer-of. þis 20
is an hevy grauel & hard wyth stonys of obstynacye. þis
grauel is in louerys of wordly muk. here hertys ben hardere
þan stonys of grauel, for in þe passioun of crist harde stonys
brostyn o-sunder, but here hertys arn so harde in loue of þe 24
world, and in slauthe to god ward, in loue of þe flesch, in lust
of synne; neyþer for loue of god, ne for drede, ne for ruthe
& pyte of his deth, þat it mowe nozt brestyn ne supplyn to
goodnes. þerfore, 3e þat felyn þis grauell in þoure pytt, casteth 28
it out of þoure hertys, and praye to god þat he seye to 3ow þise
woordys, Eze. xxviii⁶, I schal take fro 3ou þoure harde hertys

¹ Cf. p. 168, note 3.

² MS. in margin: 'obstinacia.'

³ Cf. p. 5, note 1.

⁴ MS. in margin: 'nota 3^a.'

⁵ MS. in margin: 'i. in corde.'

⁶ Ezek. xi. 19 and xxxvi. 26.

in slugnesse & wyckydnes, and I schal ȝeun ȝou a fleschynd
herte softe & swete in deuocoun. 'Auferam a vobis cor lapi-
deum, & dabo vobis cor carneum.'

- 4 þe secunde fote of depthe of þis grauel is in þi tunge¹, þat is, Obstinacy pre-
vents you from
praying de-
voutly,
whan hardnesse of herte lettyth þi tunge, þat it prayeth noȝt
deuoutly, ne dystyncely, ne preyseth, ne thankyth swetely, þi
god / Seynt gregorie seyth, þe grete mede of þe blysse of heuen,
8 ȝif it delyȝte þe in þi soule, it wyll lyȝtyn þe, & counfortyn þe,
þat þou schalt noȝt dullyn and slawthyn in þi labour of þi
prayers. Ysa. v.² 'Deus plantauit vineam, & eiecit lapides de
ea.' God sett a vyne, þat is, holy cherche, þat it schulde
12 floryssche in god prayers, & he kest out fro þis vyne of holy
cherche stonys, hem þat arn harde as stonys in herte and tunge
wyth-outyn deuocoun and prayerys; for þey be cast out of
þe cherche, þat schal be sauȝd, as stonys & grauel, to ben
16 vnder þi feet in foule place, to gon þer-vp-on, þat is, in helle
to be dyffoulyd in foule & horryble peyne vnder þe feet of
alle hethynd men, for false cristene men schul be nethirest in
helle.
- 20 ¶ þe iij. fote depthe of þis grauel is in þi werkys³, þat is, and hinders
good deeds.
whanne þou slawly, & vndeoutly, & heuȝly, wyth euyl wyll
doost ony good dede. þis heuȝ grauel lettyth þe of þi cours
to heuenward, for þou may noȝt in herte, tunge, ne dede, spedely
24 don þi iurne to godwarde, neyther to loue hym, ne to knowe
hym, ne to worschippen hym, ne to preȝse him, for all þe herte,
tunge, and dede, arn so harde as grauelt-stonys, þat it mowe
noȝt brestyn in deuocoun to godwarde, but it arn supple ynow
28 to þe world, to þe flesch, & to þe deuyl. A doctour, filius
32 matris⁴, he seyth⁵, whan crist kom in-to þis world, heuen
knewe hym, & worschepyd hym, for heuen sente doun aungelys
& a sterre, in worschipp of his comyng / þe see & þe wynde

¹ MS. in margin: '2. lingua.'

² Isa. v. 2. Vulgate: 'Et sepivit eam, et lapides elegit ex illa, et plantavit eam,' &c.

³ MS. in margin: '3. in operibus.'

⁴ Cf. p. 223, note 1.

⁵ MS. in margin: 'celum cognouit dominum mare terra sol.'

knewyn him, and worschepedyn hym, for in oo, woord of his mowth þe see & þe wynde were styлле. ¹ 'Et facta est tranquillitas magna.' þe see also obeyid vn-to god, & 3af hym weye to gon vp-on hym wyth his feet. þe erthe knewe god, & wor- 4 schepyd hym, for all erthe in his deth styrrred and schakyd. [Fol. 90 b.] þe sunne knewe god | in his deth, for he wyth-drowe his lyzt. helle knewe god, & 3alde to hym, whan he kome, þe soulys whiche he bouzte. But man, hardest þan grauel-stonys in herte, 8 tunge, & dede, þat hath resoun & vnder-standyng, wyll nozt knowe god ne dewly worschepyn him, neyþer in herte, ne tunge, ne dede. for he dredyth no wretthe, ne wreche of god, he louth no gostlyhede, he desyreth no swetnesse of heuenly 12 thynges, he resceyuyth no techyng of holy cherche, he keypyth no comaundmentys of god. he heryth ² in holy chereh of goddys woord how he schulde lyve, he seeth myraclys of god, he heryth what god schal 3yue to hem þat louyn hym, he knowyth what 16 god forfendyth hym, he is ofte smett wyth sykenesse, aduersyte, losse, slaundre, harme, hurte, & oper wreche of god, and ofte warnyng & techyng in repreuyng; and zitt he wyll nozt leve his wyckydnes, ne knowe, ne worschype, his god. Here mayst þou 20 se þat hast hard grauel, how þou art hardere þan stonys. þou art werse þan opere creaturys; for stonys brostyn a-sundyr in his passioun, Othere creaturys knewyn hym, & worschepedyn hym, in here kynde; but þou art so hard þat þou mayst nozt 24 brestyn a-sunder to knowe þi god in þi kynde. god comyth in þe sacrament of þe awtere on esternd-day to his creaturys, man and womman, for to dwellyn in hym to sauyn here soulys; but summe arn harde in pride, envye, slawthe, wretthe, coueytise, 28 glotonye, & in wyll of leccherye, but þei worschepe hym nozt, ne knowe him nozt, for þei don hym vnworschyp in here grauel of euyll herte, tunge, & dede. 'In propria venit, & sui eum non receperunt.' Joh. primo ³. 32

The 'gravel of Obstinacy' must be removed with the 'spade of Remembrance.'

þefore, takyth a spade, & deluyth out þis grauel of obstinacye fro þe herte, tunge, & dede. þis spade is mynde. þis mynde

¹ Matt. viii. 26.

² MS. *yrketh* crossed.

³ John i. 11.

muste haue iij. partys as a spade¹: a scharp scho be-forn, an
 heued, and an handylt; þat is to seye, þi mynde muste be in
 thre: ferst a-forn in cristes passioun for þe scho; next for þe
 4 heed, þi mynde muste be on þe dredefult dome; þe thridde for
 þe handyl haue mynde of þe fyir of helle. figure here-of Gen.
 xv^o.² Abraham kecche away flyes fro þe sacryfyse; Ryzt so,
 kacche out flyes þat vndeoutyth thouzt, wyth iij. thynges, þat
 8 is, wyth a scourge, wyth colde frost, & wyth fyir of hote watyr;
 Ryzt so, he seyth, kacche out þe flyes, obstynate thouztes,
 woordys, & dedys, fro þi sacryfyse in goddys seruyse wyth
 scoorgys of crystes passioun in þi mynde. thyneke how crist
 12 made þe, & fedyth þe, & sufferyd deth for þe, and how he was
 buffetyd, woundyd, betyn, scorgyd, prycked to | þe braynes, [Fol. 91 a.]
 nayled to þe cros, stungyn to þe herte, & swette water and
 blood, and fed wyth eysyll & galle. Tre. iij.³ 'Recordare pau-
 16 pertatis mee & transgressionis mee absinthij & fellis, &c.'
 ¶ In mynde of þise woordys of his passioun þou schalt kacche
 away flyes of euylt thouztyts out of þin herte, and þis scho of
 þis spade, þat is, mynde of cristes passioun, schal deluyn in-to
 20 þin herte sorwe for þi synne, deuocoun, good wyll, holy thouztyts,
 & desyres of heuenly thynges. Ysa. xlj.⁴ 'Visitabo super
 fructum magnifici cordis.' God seyth, I schal vysite þe fruyzt
 of a deuoute herte. what is þis fruyte? a deuoute herte
 24 springeth out at þe eyzne þe fruyzte of thre manere wepynges:
 On is, wepyng for thy synne. Ps.⁵ 'Exitus aquarum deduxerunt
 oculi mei;' & tre. j.⁶ 'Plorans ploram in nocte,' *id est*, in
 peccato. An-oper is, It springeth out of compassioun, and of
 28 ruthe of an-operes synne or of an-operis myscheef. Ro. xij.⁷
 'flere cum flentibus.' þe iij. is, it springeth out wepyng of and devotion.
 deuocoun. Ps.⁸ 'ffuerunt mihi lacrimae mee panes die ac nocte.'
 þe Psalmystre seyth, My terys of deuocoun han ben to me day
 32 & nyzt my breed to fede wyth my soule. þise thre manere

Remember
Christ's Passion!

The fruits of a
pious heart are

sorrow for one's
sins,

¹ MS. .i. 1, 2, 3.

² Gen. xv. 11.

³ Thren. iii. 19.

⁴ Isa. x. 12.

⁵ Ps. cxviii. 136.

⁶ Thren. i. 2. Vulgate reads: 'p. ploravit in n.'

⁷ Rom. xii. 15.


⁸ Ps. xli. 4.

wepynges¹ arn þe fruyte of a devoute herte, whiche þe mynde of criste² passioun bryngeth in-to þin herte, & springeth out at þin eyne. þis wepyng wasscheth þi soule, it sleth þe feend, it springeth in-to þi welle, it qwenchyth þe fyre of temptacyoun, it getyth lytly þat is askyd ryztly, *secundum* doctores, it bryngeth fro wordely sorwe to heuenly ioie. Ps.³ 'Qui seminant in lacrimis, in exultacione metent.' Take þis scho of þoure spade, þat is, mynde of cristes deth, and wyth þis scourge of his⁴ passioun þou schalt kacche out þe flyes of ydell thouztes, & it schal bryngyn in deuocoun and wepyng, & þe grauel of hevvy thouztys schal be avoyded.

Remember the
day of judge-
ment,

ffor þe heed of þi spade, haue mynde of þi deth & of þe⁵ dreedfull dome⁶. thynke how þat day schal be a day of wreche, of tribulacyoun, of angwyssch, of myscheef, of myseyse, of sorwe, of drede, of dampnacyoun, of schame, & of confusioun, and þis mynde here-of schal make þe in dreed cold as frost, and þis⁷ cold dreed schal chase away þe flyes of vndeowte woordys fro þi mowth⁸, *secundum* Watertoun⁹, and it schal bryngyn in deuoute prayers, preysinges, and thankynges to god, & trewe schryfte of þi synnes, And þis fruyte of þi mowth schal be ful fedyng to¹⁰ þi soule. prouer. xij.⁶ 'fructu oris sui vnusquisque replebitur.' Eccl. x.⁷ wycked & vndeowte thouztes arn as flyes bytyng⁸, þat byten away þe swetnesse of þe oynement of deuocoun. but þe scourgys of cristes passioun in þi mynde, & þe cold frost,¹¹ þat is, þe mynde of þe dredeful dome, sleth þo flyes, or kacchyth hem away, & qwyketh, & bryngeth inne | azen, deuocoun. þanne, in þin herte and wyth þi mowth, þou schalt seye wyth dauid⁹, 'Benedicam dominum in omni tempore, semper laus¹² eius in ore meo.' I schal worschepe god in euery tyme, alwey his preysing be in my mowth.

and the pains of
Hell!

ffor þe handyl of þi spade, haue mynde of þe hote fyre of 

¹ MS. in margin: 'fletus xⁱ facit.'

² Ps. cxxv. 5.

³ MS. in margin: 'dies iudicij.'

⁴ The quotation from Prov. which follows below, is put in here in MS. and crossed.

⁵ Cf. page 168, n. 3.

⁶ Prov. xii. 14. Vulgate: 'De fructu,' &c.

⁷ Sapientia xvi. 9 (?).

⁸ MS. in margin: 'Musce quomodo fugabuntur.'

⁹ Ps. xxxiii. 2.

helle. thynke, as ysaie seyth *capitulo vltimo*¹, þe fyir of hem
 þat arn, or schul be dampnyd, schal neuere be qwenchyd, ne þe
 werme þat is grucchyng in here consyence, schal neuere deye.
 4 ȝif þou thynke wel þis², þis hote fyir schal sle or cacche away
 fro þe, þe flyes of þi soule, & vndeououte werkys, and it schal
 brynge³ in dedys of deuocoun, dedys of penaunce, dedys of
 almes, dedys of mercy. þanne ȝe mowe⁴ seye, we be full
 8 of fruzte of gode werkys be þe grace of crist ihesu to þe
 worschype of god. ⁵Repleti fructu per ihesum christum in
 laudem dei.'

þus, wyth þis spade, þat is, mynde of cristes passyoun, of þe
 12 dreedfull dome, & of helle, pource out þe grauel of hevy slug- sloth
 nesse in thouȝtes, woordys, & dedys. Ecc. vij.⁶ 'A negligencia
 purga te,' Make ȝou clene of þis neglygens wyth holy meende.
 Ieronymus he seyth, Alwey be occupyed in sum goodnesse, þat
 16 is, in good thouȝt, woord, & dede, þat þe feend fynde þe alwey <sup>is best remedied
 by fruitful oc-
 cupation.</sup>
 occupyed, and so he schal fle fro þe. ȝif þou delue þus wyth
 þi spade, þat is, wyth þi good mynde, þis grauel of slouthe & of
 neglygens fro herte, tunge, & dede, þanne schalt þou fynde
 20 be-nethyn a clene ground, þat is, ryȝtfulnesse, þat is, goodnes;
 for þanne schalt þou be ryȝtfull and good in herte, tunge, &
 dede. þis ground of ryȝtfulnes I schal schewe ȝow an-ope-
 day.

24 [*An Angel showing to a Hermit the Righteousness of God.*]

¶ Iacobus de vitriaco⁷, he seyth þat an Heremyte ȝaf hym to <sup>A hermit began
 to doubt</sup>
 ydell & vnryȝtefull thouȝtys, woordys, & dedys, wherfore þe
 feend brouȝte in-to his herte thouȝtys of blasfemye aȝens þe
 28 worschip of god. for hym thouȝte þat god was vnryȝtfull, for <sup>the justice of
 God.</sup>
 he sufferyd wycked lyuerys to haue prosperyte in þis world,
 welthe, helthe, worschyp, & rycches, and sufferyd gode lyuerys to
 be turmentyd, falsely & gyltles, wyth enemyes, be slaundrys &

¹ Isa. lxvi. 24.

² MS. in margin: 'mortis passio X'(Christi) & timor gheenne.'

³ MS. bryngeth in.

⁴ MS. ȝe schul mowe.

⁵ Philip. i. 11.

⁶ Ecclesiasticus vii. 34. MS. purgate.

⁷ MS. in margin: 'narracio.'

An angel promised to show him that God was just, and they travelled together.

The first night, the angel stole a goblet from an honest man, and next day gave it to a wicked one.

[Fol. 92 a.]

The third night, he drowned the favourite servant of their host.

The fourth night,

he strangled another man's child. At last, the hermit was about to leave his companion, when the angel showed him how everything had been done by the decrees of Providence.

harme, be pouert & sykenes, & be opere dyuerse aduersytees. In pis hevy grauel of his evylt thougtys, an aungyl mette wyth hym in mannys lyknesse, & bad hym folewyn him, and he schulde se þat god was ryztfull in his werkys. þei wente to- 4 gydere, and þe firste nyzt weryn herberwyd wyth a ryzt good man, þat made hem gentyl chere for goddys loue. On þe morwe, þe aungyl stale away þe gode mannys maseer whiche þat good man louyd best. þe hermyte thouzte þat was an vnkynde dede to hym þat made hem to fare so wel. þe next nyzt, þei were herberwyd wyth a cursed lyuere, þat made hem euyl chere, & 3af hem no mete, ne drynk, ne beddyng, but an hows wyth a lytel strawe. | On þe morwe þe aungyl 3af þat 12 cuppe whiche he stale, to þat cursyd man, þat made hem to fare so euele. þe hermyte thouzte þat pis was vnwysely don. þe thrydde nyzt þei weryn herberwyd wyth a good man, & haddyn good chere & good fare. On þe morwe þe aungyl putte þe 16 seruaunt of þat good man standynge on a brygge in-to þe watyr, and drenchyd hym. þanne þe hermyte thouzte þat his felawe was acursyd, for he slowe þat seruaunt whiche þat good man most louyd. þe iiij. nyzt, þei weryn herberwyd at an-oper 20 good mannys hows, & haddyn gret wel-fare. on þat nyzt, þe aungyl strangelyd þe good mannys chyld in þe cradyl, þat cryed & lettyd hem of slepe. On morwe erly þei wentyn, er men resyn. þe hermyte thouzte þat his felawe was a membre of þe 24 deuylt for þo dedys þat he sey3 hym do, & thouzte to forsake his cumpanye. þe aungyl seyde to hym: 'Euyr-more þou demyst euylt & to þe werste, & grucchest agens þe ryztwysnes of god. I am an aungyl sent to þe fro god, to schewe þe his preuy 28 domys, þat it be ryztfull and nozt vnryztfull as þou menyst. þe first good man þat we weryn herbarwyd wyth louyd þat cuppe to fele & to myche, whiche þat I stale, and þerfore I toke it fro hym for his beste, þat his loue schulde be þe more in god. and 3a I 3af þat masere to þe cursyd man, þat he schulde haue his mede in pis world, & nozt in heuene, for þe fewe gode dedys þat he dede. I drenchyd þe seruaunt of þe oper good man; for on þe next nyzt he purposyd to a slayn his mayster. þerfore, þat 36

good man is sauȝd, & his seruauȝt hath þe lesse peyne in helle, be-cause he slowe noȝt his mayster in dede, but in wyll. þe chyld of þe oper good man I slow, for þat good man, a-forȝ 4 þe chyld was born, dede myche almesse, but sythen dede he non almesse for to gadere to-gyders to makyn his chyld a ryche eyre. and now I haue sauȝd hym fro his gret coueytise, and now he schal do almesse aȝen, & þe chylde's soule is in heuē. 8 Þerfore, þou heremyte, haue mynde of cristes passyoun, and of þe dreedfull doom, & of þe endles fyre of helle, and þis mynde schal voyde fro þe suche euyl demynges, & euyl thouȝtys, woordys, and dedys.'

12 Ryȝt so, whanne ȝe fele ȝou heuy with þis graueȝ of heuy & ydel thouȝtys & demynges, delue it out wyth þe spade of good mynde in þe passioun of crist, & þe dreed-full dome, & in þe peyne of helle, And þis mynde schal make ȝou to fynden a clene 16 ground of ryȝtwysnesse, in whiche ground þe watyr of grace schal springe in-to ȝoure welle, whiche schal brynge ȝou fro wose [of] slouthe to watyr of deuocyyon, fro heuy grauel of ydelnesse to fryȝt of vertewys, fro sorwe & labour of þis world 20 to endeles reste & ioie.

To whiche ioie brynge vs he, &c.

Remember the Passion of Christ, the day of Judgement, the pains of Hell, and be righteous!

Capitulum xlvj^m.

De iusticia & probitate.

[Fol. 92 b.]

25 **T**he oper day, I told ȝow þat whan þe wose of slouthe were cast out of ȝoure pytt, ȝe schuldyn wyth a spade, þat is, mynde of cristes deth, of þe doom, & of helle-peyne, delvyn out þe grauel of heuy & ydel thouȝtys, woordys, & dedys, þat arȝ 28 barayne & vnryȝtfull, tyl ȝe fynde a clene ground of ryȝtwysnesse and of stedfastnes. Of þis ground schal I telle ȝow now.

Underneath the 'ooze of Sloth'

and the 'gravel of Obstynacy,' you will find the ground of 'Righteousness.'

Iohannes de Aquaria villa¹ he seyth, þis grounde of ryȝtwysnesse is iiij. fote depe². Oon fote is, to ȝeldyn þat þou owyst 3 which comprises four things, i.e.,

¹ Cf. p. 168, note 3.

² MS. in margin: 'nota 4^{or}. 1, 2, 3, 4.'

the worship of
God,
the love of one's
neighbour, the
care of one's
body

and soul.

And deeper
below is the
'ground of
Hardiness or
Strength,' con-
sisting of seven
parts:

1. A noble heart,
which despises
the world,

and aspires to
perfection;

2. self-con-
fidence,

3. security,

4. patience,

to þi god, þat is, worschyp¹ & seruyse. An-*oper* fote is, to zelde to þi neybour þat þou owyst hym, þat is, loue & good counseyl. þe iij. fote is, zelde þat þou owyst to þy body, þat is, trauayle & good occupacyoun. þe iiij. fote is, zelde þat þou owyst to þi soule, þat is, fedying of goddys woord. Whan þou felyst in þe þis ground, þat þou worschepyst þi god, þou thynkest, & spekyt, & dost, non *oper* wyse to þi neybour þan þou woldyst he dede to þe, as þe gospel seyth, Mat. vij. 8 As 3e woldyn *oper* dedyn to 3ow, do 3e to hem. And þou chastysest þi body *wyth* penaunce, & labour, and good occupacyoun, and fedyst þi soule *wyth* holy techyng, þanne hast þou founde þe clene ground of rytwysnesse in alle iiij. fote depthe. 12

þanne schalt þou fynde depper a ground of hardynesse, þat makyth þe hardy to ouercome vyces, & to fyztē aȝen þi gostely enemyes. But þis ground of hardynesse is vij. fote depe², þat arn þise: Nobylnesse of herte, Trustyng, sekynes, sufferance, 16 stedfastnes, Lastendnesse, Hungyr & thrust of rytwysnesse. 17 þis ground of strengthe or hardynesse, þat makyth a man strong or hardy to take a gret thyng for goddys loue, & it armyth þe herte þat non augyr may hurte it, but full slouthe 20 it kacchytz fro man.

þe first fote depthe þer-of is nobylnes of herte schewynge in to partyes: on is, it dyspyseth & fleeth þe world, & al þe welthe þer-of hym thynketh but wrecchyndesse. & *oper* it 24 doth, it makyth a man to chese hardynesse for goddys sake. þis vertu makyth a man to vndertakyn þe weye of *perfecc*youn, and to chese þe lyif þat semyth hard here / þe *secunde* fote depthe of þis ground of strengthe is trustyng. trustynge 28 settyth a mannys herte faste in goodnes, þat no-thing may lettyn hym, but he, *wyth* all hys myzt, fulylleth þat he begynneth / þe iij. fote depthe is sykernes, þat ledyth a mannys herte so þat he dredyth no peryle no payne þat men 32 mown ordeyne hyn, but it makyth men to desyren angrys as knyȝtes desyren iustys or turnementys / þe iiij. fote is suffer-

¹ Matt. vii. 12.

² in margin: '7^{tem} noȝa. ffortitudo. 1, 2, 3,' &c.

aunce þat helpyth a man to ouercomyn his enmyes, þe world,
 þe flesch, and þe feend. ffor sufferauns is to a man a scheeld
 of gold, þat koueryth hym so þat¹ | no strook of tribulacyoun [Fol. 93 a.]
 4 schal sore hurtyn hym. þe v. fote depthe is stedfastnesse, þat 5. steadfastness,
 makyth a mannys herte styff as a towre þat stant on a roche,
 & as a rotefast tre þat no storme may ouyrthrowe; so stedfast-
 nesse makyth mannys herte, þat no chaunce may remoue ne
 8 turne his wyll/ þe vj. fote of depthe is lastyngnes, þat makyth 6. perseverance,
 a man alwey a-lych newe in goodnes & in gostly myzt, for it
 comyth of a trewe herte, for it fayleth nozt in wele ne wo tyl
 þe lyues ende/ þe vij. fote depthe is hungryr & thyrst of 7. desire of
 12 ryztwysnesse, þat is, in hertly desyre of god. for a man schulde righteousness.
 desyre to zeldyn to god & to man ryzt, and 3if he be myztles
 sumtyme, þat he may nozt do but puttyn his myzt in goddys
 wyll; þanne wylle god fulfyllen þat fayleth in hym. ffor god
 16 seyde nozt, blyssed be þei þat arn ryztfull, but þei þat desyren
 to do ryztfulnesse.

¶ Delue doun in þis ground alle þise vij. fote depthe in þis In the 'ground
 ground of gostly myzt; þanne schal þi welle be depe ynowe, & of Hardiness'
 20 watyr of grace schal sprynge þer-in, þat is, þe iiij. 3yfte of þe springs a well,
 holy gost, þe 3yfte of strengthe, whiche 3yfte schal make þe Strength, which
 strong & myzty to dure in þe ground of goodnesse & of ryztwys- is the fourth
 nesse in thougtys, woordys, & dedys, þat þou schalt nozt be gift of the Holy
 24 wery, heuy, ne sluggy, ne fayle þer-in, ne leve of, but euere þou Ghost.
 schalt be myzty fresch, & hungry, & thrusty, after ryztwysnes
 in herte, tung, & dede. þanne art þou blyssed in grace of myzt
 of þe holy gost. Mat. v.² Blyssed be þei þat hungryn and
 28 thyrsten ryztwysnes, for þei schal be fulfylled in grace of
 strengþe of þe holy gost, whiche strengthe in heuen schal
 fedyn þe wyth breed of aungelys, *secundum* glosam. It schal
 also strengthyn þe, & makyn þe myzty, to wytstondyn tempta-
 32 cyouns in synne, & to sufferyn dyssese for goddys loue, for
 ryztwysnesse, for truthe. prouer. xv.³ 'Domus iusti plurima
 fortitudo, & in fructibus impij conturbacio.' þe ryztful man is

¹ MS. þat þat.² Matt. v. 6.³ Prov. xv. 6.

myzty; þe wycked man is trubelyd. þerfore, wyth þe spade of good mynde of god, & of þe doom, & of helle-peyne, delue out þi grauel of slugnesse in-to þe ground of ryghtfulnesse & of hardynesse, þat þis watyr of grace, þe myzt of þe holy gost, 4 mowe springin in þi welle, to make þe myztyly to ouercomyn þin enmyes gostly, & myztly to sufferyn alle tribulacyouns here, þat þou in þin ende mowe skape to ioye.

[*The Monk-Physician takes Our Lady's Medicine.*] 8

A Cistercian monk,

being a physician, neglected his monasterial duties. On St. [Fol. 93 b.]

Mary's day, he saw that saint enter the choir, and give a spoonful of her medicine to everyone of his brethren,

Example¹. Cesarius, a clerk, he tellyth þat in ordine cister- 8 nenci was a munke ydel, & veyn, & vnobedyent, in herte, tunge, & dede, for he was a leche, & wente a-bowte þe cuntre to cure folk, and wol selde he was at home in cloystre and in þe qwere. 12 On a | solempne feste of oure lady, at matynes on þe nyzt, he stood in þe qweer wyth his bretheryn, and song. he sey3 oure lady comyn, & sche 3af out of here box þat sche bare þe lykoure þat was þer-in, wyth a spon to yche of his bretheryn, puttyng 16 þe spon wyth þe lykoure in here mowthys for þe gret deuocoun þei haddyn in mynde, in herte, & tunge, in preying, & in dede of holy werkys.

I trowe þis lycour comyth nozt in 3oure mowthys þat han no 20 swetnesse in deuocoun in herte, ne in tunge, ne in dede, but slepy n in holy cherche, or syngyn, or rownyn, or iangelyn, or sytten styлле as a beeste, & bydde no bede.

But whan oure lady com to þis munke þat was þis leche, he 24 sey3 here, but his bretheryn seyn here nouzt, & he gapid for to haue of here lycoure. sche seyde to hym, 'þou getyst non of

except himself.

The monk repented and reformed;

my lycour, for alle lycourys of wordly coumfort þou hast in þi lechecraft; þer-fore, of me getyst þou none.' þe munke was 28 sory, and at here byddyng forsook vanytees of thougtys, & of iapys, and of ydel occupacyouns, & kepte þe cloystre & þe qweer in holy medytacyouns, in preyrys, & in holy werkys. and þus, wyth þe spade of holy meende of cristes passioun, of þe 32 dreedfull dome, & of helle-peyne, he kest out þe graueff of all veyn slugnesse, & kepte hym in þe clene ground of ryghtwys-

¹ MS. in margin: 'narracio.'

nesse & of gostly myght, tyl þe spryng of grace, þat is, þe 3yfte
 of strengthe of þe holy gost, spronge in his welle, þat myztely
 he stood in þat ground of goodnesse, tyl þe feste of oure lady
 5 com̄ aȝen þe nexte ȝere. þanne, oure lady dede as sche dede þe and after a year
 ȝere be-fore. And whanne sche kom̄ to him, þat munke, þat
 leche, sche seyde to him, 'for þou hast forsaken ydelnes &
 vanytez of bodyly & wordely coumfort, and ȝeuyst holy þi
 8 mynde to deuocoun, þer-fore þou schalt haue of my lycour.' he was admitted
 sche put þer-of in his mowth. he felte swyche a swetnesse to partake of
 þer-of in his mowth, þat euere after he forsook all werdly good Our Lady's
 & alle fleschly lustys. And þanne in him sprang grace. medicine.

12 þer-fore, leuyth þe grauel of all ydelnesse, leuyth ȝoure Attend holy
 slepyng in dyuine seruise, ȝoure iangelyng, ȝoure rownyng, service,
 ȝoure rennyng abowtyn on þe haly-day fro ȝoure parysch-cherch; keep the holi-
 leuyth ȝoure pylgrymage on þe haly-day, & do it on þe werkeday; days,
 16 leuyth ȝoure rennyng on holy-dayes to wrestelynges, markettys,
 & feyris, to steraclys & dauncys, to bede-allys, bede-wynes, &
 schetynges. Alle opere swyche vanytees, ydeff wyth-oute profyzt
 of gostely fryzte, kaste out al þis grauel and [sonde] wyth þe
 20 spade of holy mynde, and kepe ȝou in þe ground of ryztwys-
 nesse, þat is, of good occupacyoun, and in ground of myzty occupy your-
 wythstandyng temptacyouns; and þanne schal þe watyr of selves usefully,
 grace, þat is, þe iiij. ȝyfte of þe holy gost, þat is, þe ȝyfte of [Fol. 94 a.]
 24 strengthe spryngen in ȝoure welle, & wasschyn ȝow clene fro and you shall
 synne wyth vertuys, and it schal brynge ȝow in ȝoure ende to have Strength,
 þe clennesses of ioye in heuen. Ad quod, &c. the fourth gift of
 the Holy Ghost.

Capitulum xlvij^m.

28 De probitate et ramis eius & de dono fortitudinis.

3 I haue told ȝow be-fore of þe ground of ryztwysnesse, & of þe
 ground of gostly myght, & of þe watyr-spring of grace in
 ȝoure welle, þat is, þe ȝyfte of gostly strengthe. now I schal
 32 telle ȝow ȝit more of þis ground of myzt & of þis waterspryng More about the
 of grace, þat is, þe ȝifte of strengthe. gift of Strength.

Strength enables a man to overcome his spiritual enemies in seven battles.

In the battle against deadly sin

he must be armed with penance, which consists of repentance, confession, and satisfaction.

Repentance.

Confession to be made according to seven conditions, that is to say,
1. deliberately,

[Fol. 94 b.]

(2. quickly,)

3yf þe 3yfte of strengthe of þe holy gost springe full in þi welle, he springeth in þe seuēn streamys of grace þat makyn þe strong & my3ty in vij. manere batayles to ouercomyn þi gostly enemyes. þe first batayle is a3ens dedly synne. A3ens 4 dedly synne þou owyst to fy3te, or ellys to fle wyth all þi my3t; for who-so fle it, he fyzteth wel; so he þat assentyth no3t to synne ouercomyth it. for 3yf he be fellyd þer-wyth, he ryseth no3t wyth-outyn helpe, & he þat is fallyn hath more nede of 8 helpe þan he þat stondyth. And so god thru3 his grace, but he arme hym wyth penaunce, he may no3t stonde; þe whiche armure þe holy gost bryngeth hym in his 3yfte of strengthe. And þis armure is of thre thynges¹: on is repentauns of herte, 12 an-oper is schryfte, þe iij. is satysfaccoun.

Repentance of herte is, whanne þe synnere knowyth his gylt, & hath sorwe þerfore, and for þat he hath wretthyd his god. þe more þat he hath synned þe more sorwe he muste 16 haue þerfore; for he is a theef to god, & a tretour, & morderere of goddys dowtyr. first he is goddys theef; for he stelyth & wastyth þat is no3t his, þat is, of þat god toke hym where-of he schal 3yue accountys. He mordryth goddys dow3ter, þat is, his 20 owen soule; for þat he sleth thru3 synne þe whiche god made to his lyknesse, and is hys dowter thru3 grace. He is a tretour to god; for he betrayeth god whanne he 3eldyth to þe feend, þat is goddys most enemye, þat castel of his herte þe whiche 24 god took hym to kepe. ffor þise iij. forseyde þe synnere muste sore sorwyn in þi batayle a-3ens synne.

Schryfte of mowthe hath vij. condycyouns². Schryfte schulde be don wysely; for a man schulde be-thynken hym wysely of 28 his synnes be-fore, whiche he hath don, er he come to þe preest. and also he muste loke what he is þat schal schryuen hym, and 3if he be comaundyd to heryn his schryfte, & haue powers to 32 assoylen hym. Also gode | werkys . . .³

. . . as brennyng fyr, þe whiche may no3t be qwenchyd wyth-

¹ MS. in margin: 'nota 3^{ta}.'

² MS. in margin: 'confessio oris 7^{tem} condiciones,' 1, 2, &c.

³ Apparently, there is a gap in MS. probably caused by turning over

outyn terys of þe eyȝe & of þe herte. An-*oper* skyl is þis, for þe sykenesse of synne, to þe whiche schryfte is medycyne. for he þat sekyth noȝt to ben hole, ȝeuyth no tale of his helthe.
 4 þe iiij. skyl is þis, for dreed of deth. for deth is so sodeyn þat no man may wetyn þe tyme of his comynge. þe iiij. skyl is, for a man throwȝ synne may lese alle þe gode dedys þat he hath don, & þat he doth in þe tyme whil he lythe in his synne;
 8 and thruȝ schryfte he may rekure aȝen. ¶ þe v. skyl is þis, for forȝetyng of his synnes, on þe whiche he may neuere thynke. how may he þanne schryuen him clene þat lythe longe in synne, but he schryue hym hastely.

12 þe thridde condycyoun of schryfte is þis: it muste ben apertly, 3. openly, þat is, þou schuldyst sone schewe þi synnes opynly to þi preest, & al þi wyll and all þin entent þat þou haddyst to do it.

þe iiij. condycyoun is, þou schuldyst [ryȝtly¹] & redyly tellyn 4. accurately, 16 þi synne as it is don, & whanne, and where, & why, & how oftyn, and in what manere, and how longe leyn þerinne.

¶ þe v. condycyoun is, þat þou schuldyst schryue þe hoolly 5. completely and all to one priest. to oo preest þat hath powers to here þi lyif, & nouȝt to departe
 20 þi schryfte to dyuerse preestys, or leve ony synne vtold vn-to þi preest, þat þou hast in mynde; for þat schryfte is veyn, and þerfore þi schryfte muste be told vn-to oon preest & holly wyth alle þe circumstauncys. ffor a synne may be more in oo persone
 24 þan in *oper* tweyne or thre, & more in sum place þan in sum, and more in sum tyme þan in sum, and in sum wyse more than in sum. And þe oftere þou synnest, & þe lengere þou lyȝst þer-in, þe more penaunce þou art worthy, & þe werse þi cause is, þe
 28 hardere penaunce þe muste haue.

30 But he þat wyll schryue him wel, he muste partyn hym-self in thre²: ffirst he muste begynne at þe herte, & sythen at þe mowth, & after at all þe body, tyl he hath ransakyd eche party
 A perfect confession must relate all sinful thoughts, words, and deeds.

the leaf. The close of the paragraph referring to the first condition of shrift must be left to suggestion. For the beginning of the new a linea I should propose the following conjecture: þe secunde condycyoun of schryfte is, þat it schulde be don hastely; and þat is nedefull for v skylles. Oon is, for synne is as brennyng fyre, &c. (Cf. condition vii on page 297.)

¹ Cf. p. 184, l. 6. ² MS. in margin: 'nota 3^a in confessione 1, 2, 3.'

The sins of the
heart.

[Fol. 95 a.]

The sins of the
mouth.

per-of. first he schulde tellyn þe euylþ thowȝtys, & þe wykkyd
desyres of þe herte, and *per-after* alle his wycked woordys of his
mowth, & at þe laste alle his dedys. þe synnes of þe herte arn
þise : thouȝt, delyȝt, consentyng, purpos, wyll, desyryng, vnfeyth- 4
fulnesse, slowthe, dulhed, vndeouwnesse, wanhope, ouerhope,
vntrustyng, wrong wenyng, foly loue, dreed, assentyng, foly
affeccyoun, veyn gysyng, vayn gessyng, wrong suspeccyoun,
wratthe, hate, rankoure, envye, careles dreed, sorwe of othery- 8
mennys (sic) welfare, ioie of here evyl-fare, ydelnesse of herte
wyth-outyn occupacyoun of þe loue of god, euyl dreed, euyl
loue, errour, fleschly affeccyoun to þi freendys or to opere þat
þou louyst, dyspyȝt of | pore men & of synfull men, vnconable 12
ioie of ony wordly vanyte, sorwe of losse of wordly catell, wyll
to worschipe þe ryche for here muk, dowte what is to do, obsty-
nacyoun in euyl doying, & sorwe þat þou dedyst no more evyll,
or þat þou dedyst noȝt þe lust or þe lykyng of þi flesch, þere 16
þou myȝtist a don ; vnstabylnesse of thowȝt, peyne of penaunce,
ypocrysy, leef to plesse men for preysyng, dreed for to dysplese
for losse of catell, schame of good dede, ioie of euyl dede,
syngulere wytt, coueytise of worschipp, of dignyte, or to ben 20
holdyn bettyr þan an-opere, or ryche, or fayrere, or be more
dred ; veyn-glorye of ony godys, of kynde, of hap, or of grace ;
aschamyd of þi poore freendys, pride of þi ryche kyn, or of
þi gentyl kynn, to haue dyspyȝt of good counseyle, or of good 24
techyng ; or dyspyȝt of byddyng of souereynys, vnrewthe of hem
þat arn in peyne, mysbeleue in herte. Alle þise arn þe synnes
of þe herte, aȝens whiche to fyȝt þou hast þe ȝyfte of myght
of þe holy gost, ȝif þou delue depe ynow in þi welle in þi 28
grounde of gostly strengthe.

þe synnes of þi mowth¹ arn þise : veyn spekyng, ofte sweryng, *C*
forsweryng, to tellyn þat is errour, to seyn bedys with-out
deuocyoun, bakbytyng, nyce lawȝhyng, repreuyng, stryuyng, 32
barnyng, cursyng, mysseyng, slaundre, vpbraydyng, thretyng,
lackyng, dyspreysyng, aȝen-seying of obedyence, pleychyng at
loue & charyte, lettyng of loue, false pleynyng of men þat arn

¹ MS. in margin : 'peccata oris.'

gylteles, beryng a fals wytnesse, fals flateriſyng, bewreyiſyng of
 counſeyl, ſowyng of diſcord, tellyng veyne tryfelys, ſcornyng,
 eggyng, or conſeylyng, aȝens ſkylle, turnyng good to euyl, to
 4 plete in cherche, to ſtere folk to wratthe, to bere men on hande
 þat þei dede noȝt, to ſeyn aȝens truthe, to reproue opere of þat
 he is gylty hym-self, myche ſpeche, manye woordys, foly ſpeche,
 veyn avauntyng, excuſyng & defendyng of synne, crying, grucch-
 8 yng aȝens god or man, blowyng of boſt, to ſnybbe aȝens ſkyll,
 to mote in wronge cauſys, to lere a man to greue his enmyes,
 fals demyng of opere mennys dedys, fals endytyng, gremnyng,
 dyspytous bleryng, mowys makyng, to ſyng ſonges of iolyte, to
 12 rede on bokys of vanyte, to ſpeke harlotrye, to ſtodye more in
 voys-brekyng in cherche þan in deuoute ſyngyng, to dyspute
 in veyn, to aſke how a thyng may be þat is of goddys priuete.
 þeiſe & manye mo arn þe synnes of þe mowth, aȝens whiche þe
 16 holy goſt ſpringeth watyr of grace in þi welle, þat is, þe ȝyfte
 of myȝt, for to fyȝte in þe armour of confeſſioun aȝens þiſe
 synnes of þe mowth, ȝif þou kepe þe depe in þe ground of
 goſtly myȝt in þi welle.

¶ Þe synne of dede¹ arn þiſe: drunkenesse & glotonye, [Fol. 95 b.]
 21 mordre, mansleyȝt, leccherye, ſacrilege, thefte, raveyn, ſymonye, Sinful deeds.
 gouyll, brekyng of þe halydayes, forſakyng of ordre, brekyng
 of avowys, to takyn houſyll vnworthyly, vnreuerence to goddys
 24 body, to faylen in goddys ſeruiſe, to ȝeuyn euyl exauple in
 dede, to hurtyn a man in his perſone or in his godys, tresoun,
 falſhede, gyle, wycche-craft, extorcyoun, ſellyng of lawe & of
 ryȝtwyſneſſe, fals merchaundyſe, vſyng of false weyȝtis or of
 28 meſurys, pleyis & iapys of vanytees, to vſyn karollys & dauncys,
 feynyng foly contenaunce, to ȝeue iogoulours & mynſtrallys for
 iapys & veyn-talys, to drawyn fro a mannys body his nedeful
 fode, or to vſe it in outrage, to vndertake to do more þan
 32 he may performe, to holdyn offyſe þat a man is noȝt ſuffeyent
 to, to begynne an offyis or a craft þat may noȝt be wyth-oute
 synne, to turne aȝen to synne þat a man hath left, cuſtome

¹ MS. in margin: 'peccata operis.'

of synne, to mayntene batayle, to fynde & vse nouelryes, sturdy-
 nesse agens men of hy3 astate, to don hardnesse to pore folk,
 to trespasyn in sy3t, in heryng, in tasyng, in smellyng, in
 felyng, in halsyng, in kussyng; to make beknynges of nyce 4
 sygnes in wrestlynges, to 3yue or to take 3yftes, no3t to take
 þe circumstauncys of synne, as tyme, stede, mannys persone, as
 it is declaryd be-fore; and to puttyn hym to synne, or fondyng
 coine, or to payne hym to synne more þan nede were. þise arn 8
 summe of synnes of dede. þerfore, delue depe in þi welle in þe
 ground of gostly strengthe, & þanne schal þe holy gost springin
 in þi welle his firste streame of myght, to fy3ten in armour of
 penaunce to ouercome þise synnes of þe herte, of þe mowth, 12
 & of dede.

Sins of omission. Synnes of leuyng goodnes vn-do arn þise¹: as no3t to thynken 16
 on god, ne loue hym, ne drede hym, ne thanke hym; to halden
 þe dedys þat þou doost no3t don thru3 goddys my3t, no3t to 16
 sorwe for þi synne, nou3t to make þe redy to receyue grace;
 and þou receyue, no3t to kepe it; no3t to hastyn þe to þe
 inspyryng of þe holy gost, no3t to conforme þi wyll to þe holy
 gost, ne to þe wyl of god, ne to go to cherch in dewe tyme, 20
 & neglygence of obedyens, nou3t to don þin offyis, to breke
 a vowe, to be sturdy to fadyr & modyr, no3t to be schreuyng
 onys in þe 3ere, & hoselyd, no3t to hate his synnes, nou3t to
 knowyn hym-self ne his astate, nou3t to reule his conscience 24
 rytly, to tarye þat schulde be don redyly, to haue no ioye
 of oþer mennys welfare, no sorwe of here euyl-fare, ne no3t
 for3euyng here trespasourys, no3t to holde truthe to þi ney3bours,
 no3t to do þe werkys of mercy, nou3t to chastysen hem þat 28
 do mys, to anybbe hem no3t þat vsyn synne, no3t to makyn
 acordyd þer stryif is, no3t to techin hem, þei þat arn boundyn;
 [Fol. 96 a.] to counsfor tyn hem no3t þat arn in angyr, to don no3t after þe
 reed of gode men, nou3t to be deuowt in cherche þus arme 32
 3ow in penaunce to fy3ten agens þise synnes of herte, & mowth,
 & dede, & of gode dedys lefte, and kepe 3ow wel in þe ground

¹ MS. in margin: 'peccata probitatis non facte.'

of *3oure welle*, *pat is*, *gostly myzt*. And *panne schal þe holy gost spryngyn in 3oure welle his streem of grace*, *pat is*, *þe 3yfte of strengthe*.

¶ *þe vj. condycoun of schryfte*¹ *is þat þou schuldyst schryue þe mekely. 3if þou schryue þe mekely þou spekest to god, and þi preest is goddys eere, and all þat he heryth, he heryth as god & nozt man.*

The sixth condition of shrift is to confess humbly,

*þe vij. condycoun is to be schryuen oftyn of wycked wyth, dede, & thouzt; and þat is nedefull for vj. skylles*². *Oon is to getyn grace, & to be clene wyth-inne. An-oper is, for venyall synnes þat foultyth vs yche day; for thyng ofte fowlyd often*
12 muste be wasschyd, and thing often soor often muste ben helyd.

the seventh to confess repeatedly.

And as þe schypman often castyth out watyr of þe schyp as often as it comyth in, and ellys þe schyp schulde peryssche; So, euery day, comyth in newe synnes in-to a mannys soule.
16 þerfore, wyth schryfte often castyth oute 3oure synnes, for ellys it welyn weyn vp 3oure soule. þe iiij. skyl is þis: to chasyn away þe feend fro vs. þe iiij. skyl is to lere to schryue þe wel. þe v. skyl is to tellyn þo synnes whiche wote neuere whethir
20 euere he was schreun þer-of or nouzt. þe vj. skyl is to be more meke. þe vij. skyl is to seke þe more mede.

*þe feend putt in a mannys herte v. thynges*³ *þat most lettyn schryfte. On is schame to schewyn his synne. An-oper is*
24 wycked dreed to do penaunce. þe iiij. is wycked loue to dwelle in synne. þe iiij. is wrong hope of long lyf. þe v. is wanhope. þerfore, deluyth depe down in 3oure welle, tyl 3e fynde a clene ground in 3oure hertys, þat is, gostly hardynesse, gostly myght,
28 whiche wyth make 3ow myztely to kastyn out synnes of þe herte, of þe mowth, & of dedys, wyth batayle & fyzt in þe armour of penaunce. And þanne schal þe holy gost flowyn out his spryng of grace, þat is, his 3yfte of gostly strengthe, to suffre all
32 tribulacyoun pacyently & myztyly for goddys sake.

Obstacles hindering confession.

¹ MS. in margin: '6^a condicio confessionis.'

² MS. in margin: '7. nota 6.' There are, in fact, seven 'skills.'

³ MS. in margin: 'Confessio vera fiat post (?) quinque aduersarii.'

[*In the Heart of St. Ignatius was written the Name of Jesus.*]

When Ignatius Exaample¹. Ex legenda Ignacii. Ignacius in his martyrdom ¶
 euere clepyd: 'Ihesu crist, Ihesu crist!' his turmentourys
 askyd hym why he clepyd alwey pat name, & wolde nozt cese 4
 for no peyne ne drede. pat seynte seide: 'for euere I haue
 be groundyd in þe vertu of gostly myzt, & þerfore I drede no
 peyne. and in þis vertu of gostly myzt, þe holy gost hath
 sprungyn in me his watyr of grace, pat is, his 3yfte of strengthe, 8
 wherby myztely I suffere 3oure turment. And in þis grace of
 strengthe springeth in myn herte þis name Ihesu crist, & flowyth
 [Fol. 96 b.] oute | so plentyuously at my mowth, þat no drede ne peyne may
 make me to cesyn of clepyng þis name ihesu crist.' þe turmen- 12
 tourys slowin hym, & slytted hym & his herte a-sunder, and
 foundyn wretyn in his herte wyth letterys of gold: Ihesu crist,
 Ihesu crist! wherby manye turnyd to þe feyth, & worschepyd
 þis name. 16

had accom-
 plished his mar-
 tyrdom, there
 were found in
 his heart these
 words: Jesus
 Christ.

Mayyourhearts, wolde god þat 3e wolde castyn out of 3oure pytt þe heuy
 grauel of ydel & euyll thougtys, woordys, & dedys, and kepyn
 in 3oure welle gostly myzt, þat in þat myght þe holy gost myzte
 springe his watyr of grace, pat is, his 3yfte of strengthe, in 20
 which watyr of grace þis holy name Ihesu mowe springe in
 3oure hertys in deuocyouz, and flowyn out at 3oure mowth
 in preysing, wherby 3e schul be rewardyd in ioye euere-lastynge!
 Ad quod, &c. 24

Mayyourhearts,
 too, be so
 strengthened by
 the name of
 Christ.

Capitulum xlvij^m.

De satisfaccione & de dono² fortitudinis.

H^Ere-beforn, I haue told 3ow of a vertu þat is clepyd gostly ¶
 myzt or gostly hardynesse, & of þe 3yfte of þe holy gost 28
 þat is clepyd þe 3yfte of strengthe, þat makyth one hardy to
 don heye gode werkys semyng harde to mannys myght to
 fulfyll; And þe 3yfte of þe holy gost, þat is, þe 3yfte of myzt,

¹ MS. in margin: 'narracio.'

² MS. *timoris* crossed.

pat makyth a man to suffer myztely alle aduersytes for goddys
 loue. ȝif pou kepe hem in ȝi welle, ȝei wyll springe in ȝe
 vij. stremys¹, ȝat is, vij. maners of strengthe, myztyly to fyȝten
 4 aȝens ȝi gostly enmyes in vij. manere batayles. ȝe first batayle
 is aȝens dedly synne, ȝe ij. batayle is in harde penaunce, ȝe iiij.
 is aȝens ȝe froward flesch, ȝe iiij. batayle is in welthe, ȝe
 v. batayle is in wo, ȝe vj. batayle is aȝens wycked men, ȝe
 8 vij. batayle is aȝens ȝe feend.

ȝe batayle of dedly synne is in thre manerys, in herte, in
 tunge, & in dede. ȝe synnes I haue told ȝow, and how ȝe vertu
 of myght & ȝe ȝyfte of strengthe of ȝe holy gost makyth man
 12 myghty in batayle aȝens ȝe sinnys to voyden hem, ȝat is,
 wycked thouȝtys wyth ȝe armour of contricyoun, and wycked
 woordys wyth ȝe armour of confessioun. But now I schal telle
 ȝow how gostly myzt and gostly strengthe, ȝat is, ȝe vertu & ȝe
 16 ȝyfte of ȝe holy gost, schul make ȝou myghty in ȝe armour
 of satysfaceyoun in ȝoure gostly batayle aȝens synne, to avoyden
 out of ȝoure welle ȝe synne of ȝoure euyl dedys. ȝif ȝe trewly
 and myztely kepyn & fulfyllen ȝe penaunce enioyned ȝou, &
 20 brekyn it noȝt, and ȝe truly makyn amendys of ȝoure wrongys,
 and restoryn ryȝtfully to dede, qwyke, and to holy cherche, ȝoure
 dettys, ȝanne his vertu of gostly myzt in ȝow, ȝanne ȝe ȝyfte of
 strength spryngeth in ȝow grace of stedfastnesse.

But ȝanne comyth ȝe batayle ȝat is ȝe batayle of penaunce,
 25 and puttyth a man fro | sufferauns. whan a man schulde re-
 pentyn him of his synne, ȝanne comyth a newe batayle, a newe
 stryif ȝat makyth a man vnstedfast & chaungeable. for summe
 28 begynne to vse penaunce, and after ȝei fayle, & faryn as a wedir-
 kok, ȝat turnyth wyth iche wynd; for now he wyl do penaunce,
 & now he wyll noȝt. ȝere is noȝt ȝe ground of myzt, ne ȝe
 ground of strengthe. But whan a man settyth his herte to
 32 plese god, & to do penaunce, & to fulfille it, so ȝat no-thing
 chaunge his wyll; ȝanne ȝe vertu of myght & ȝe ȝyfte of
 strengthe spryngin in him watyr of grace, wherby in ȝat batayle
 of penaunce he hath ȝe victorie.

¹ MS. in margin: 'nota 7^{tem} fortitudinis.'

Spiritual strength enables a man to fight seven battles.

First, the battle against deadly sin,

which must be fought with contrition, confession and satisfaction.

The second is [Fol. 97 a.] the battle of penance.

The third battle
is against the
flesh.

þanne comyþ þe iij. batayle, þat is, of þe flesch, þat lestyth longe wyth man. for whan þe flesch sufferyth penauns or hardnesse, it grucchyth þer-with; for all þat is soft, esy, & delycate, it louyth, and zif þe flesch haue his wyll, he ouercomyþ a man. 4 And, þerfore, it may be lykenyd to an euyl womman; for þe more a man folowe here wyll, þe more froward & schrewyd sche is. þerfore, late þe flesch nozt haue his desyres, and þanne þou schalt ouyrcomyn him be vertu of myght & þe 3yfte of strengthe.

The fourth and
fifth battles are
against the
good-and ill-
luck of the
world.

But þanne comyn þe iiij. & þe v. batayles of welthe & of wo¹. ¶ for þe world, with his fortune, asayleth men wyth two batayles. þe firste batayle is wyth worschypes, delytys, & ryches; þe 12 oper is wyth angyr, dysese, and pouerte, and þat god sendyth to chastyse and to prove. And zif a man stande styffly in þat stoure and in þe vertu of myzt², þe holy gost sokouryth hym wyth his 3yfte of strengthe, þat he fleeth wordly lykyng, & 16 ouercomyþ angyr wyth-outyn grucchyng. and in þis batayle he scapyth a-wey harmeles; for he ouercomyþ wordely delyzt, god schal sende him grace and settyn him in his trone, as seynt Johun seyth in his apocalyps³. And for he ouyrcomyþ angrys, 20 god grauntyth him paradyis.

The sixth battle
is against evil
men.

þe vj. batayle is [of] euylle men, þat þe feend hath norysched to noyen gode men. And as antecrist schal do to summe in his tyme; for þo þat wyll nozt assente to hym, he 24 schal don hem to swiche turment, þat vnethys schal ony dur seye þat he is a cristene man. but he þat wyll takyn his greuauunce pacyently, as Job dede, & trustyth in god, he hath þe vertu of myght & þe 3ifte of strengthe, wherby he hath þe 28 victorie in þis batayles of welthe & of wo.

The seventh
battle is against
the Devil.

þe vij. batayle is of þe feend, þat asayleth a man in his last ende. for þe feend is so wyly þat, whan a man hath ouercomyn þe vj. batayles be-forn, & is on þe mounteyn of parfyt 32 lyif, þanne comyþ þe feend wyth sleyztys to ouercomyn hym, & assayleth him wyth veyn-glorye & presumpseyoun, þat he

¹ MS. in margin: 'bella multa.'

² MS. 'of myzt of þe holy gost.'

³ Apocal. ii. 7.

thynketh him-self worthyere þan opere arn þat arn holyere þan he, and so þe feend makyth him to fallyn as lowe as he thouȝte hym-self hye, as dede Lucyfer, | þat fell fro heuen to helle for [Fol. 97 b.]
 4 pride. þe more nere a man is in parfyzt lyif, þe more besy is þe feend to ouercomyn hym. But whan a man settyth his herte in lownesse & loue of god, & hungryth & thursteth ryztwysnesse, & kepyth him fro weyn-glorye & fro presumpeyoun;
 8 þanne þe vertew of myght is in him & þe ȝifte of strengthe, þat makyn hym to ouercome þe feend. ffor seynt Johun seyth in þe book of priuytees¹, To hym þat ouercomyth in þis fyzt, þat he schal ete of þe fruyzte of lyif in-myddes of paradise.

þe pise vij. batayles arn þe vij. springes, þat is, vij. degrees or
 13 vij. braunchys in þe ground of gostly myght, whiche gostly myght springeth of þe ȝifte of strengthe of þe holy gost in þi welle, and þis flood of pise vij. stremys in þe ground of þi gostly
 16 myght & in þi welle schal flowyn þe heye in grace to þe moun-
 teyn of heuen.

[*Abbot Macarius and the Skull.*]

¶ Example². An holy abbot þat hyȝt Macharye fond an heed Macarius found
 20 of a dede man, and he askyd him what he was³ whil he lyved, and where his soule was. þe hevyd seyde, 'I was a paynym', the skull of a
 & my soule is in helle, for I was noȝt in cristene feyth.' þe heathen, which
 abbot seyde, 'Is ony soule deppere in helle þan þi soule is?' told him that
 24 þe heuyd seyde, 'ȝa, iewys soulys are deppere in helle, for hem beneath the
 god chees for his peple, and was born amongys hem, & was of pagans and Jewes
 here kyn, And þei, as tretourys, slowyn hym, and so dede noȝt we. þerfore, we haue lesse peyne in helle.' þe Abbot seyde,
 28 'Arn þere ony opere soulys deppere in helle þan iewys soulis?' was the place in
 þe heed seyde, 'ȝa, þe soulys of cristen men þat in baptem Hell of those
 becomyn cristen men, & foundyn borwys, to forsake þe feend Christians who
 & his werkys, and to kepyn þe comaundmentys and þe lawys of in spite of their
 faith

¹ Apocal. ii. 7.

² MS. in margin: 'Narracio.'

³ The scribe had at first omitted the words: 'whil' to 'was,' and went on a few lines, which he crossed afterwards, starting again with 'whil he lyved,' &c.

god & of holy cherehe, and arn tawzte & knowyn goddys lawe,
 and han myzt and strengthe gostly, zif bei wyth, to wythstondyn
 temptacyouns of þe feend, of þe world, & of here flesch, and
 wyttyngly & wylfully þei forsakyn þe vertu of myzt and þe 4
 yielded to every 3yfte of strengthe, & zeldyn hem to fallyn in euery temptacyoun.
 temptation.
 and so, as tretourys, þei zeuyn vp þe castel of god, þat is, here
 soule to þe feend, þat is, goddys most enmye, and þefore þo
 cowardys, so false in here feyth and in here werkys to god, þat 8
 forfetyr aȝens here oweñ lawe & aȝens here baptem for here
 false tresoun aȝens here god, þat deyin wyth-oute repentaunce;
 arn, & schul ben, deppere in helle-peyne þan we hethyn men or
 iewys eyþer. þefore, 3e þat are clepyd cristene men in 3oure 12
 name, 3e are more lethyne in 3oure werkys þan we; for 3e
 werkyn noȝt after 3oure name, but 3e be contrarye to crist in
 3oure werkys. Be 3oure name 3e schulde seruyn, louyn, & 14
 [Fol. 98 a.] worschepyn, god, & kepyn his comaundmentys, | and beleuyn 16
 in him & in holy cherehe, & in þe techyng of goddys woord,
 and to werkyn þere-after, and wyth þe vertu of gostly myght
 & wyth grace of þe 3yfte of gostly strengthe wythstonde temp-
 tacyouns of þe feend, þe world, & þe flesch; but 3e serue & 20
 loue þe feend in synne, þe world in fals coueytise, þe flesch in
 lustys. þefore, 3oure peyne in helle schal be more þan þe peyne
 of iewe or paynym, but it be amendyd in penaunce.'

Therefore,
 amend,

and keep your
 spiritual
 strength!

þefore, amendyth 3ow wyth parfyzt penaunce, & takyth in-to 22
 3oure welle þe ground of þis vertew, þat is, gostly myzt, to 25
 wythstonde synne. And þanne schal springen in 3oure welle
 þe watyr of grace, þat is, þe 3yfte of strengthe of þe holy gost,
 þat schal makyn 3ou myzty to sufferyn alle aduersytees & tribu- 28
 lacyouns for goddys loue, wher-by 3e schul in 3oure ende comyn
 to þe watyr of endeles lyif in heuen. To þat blysse brynge vs
 he, &c.

Capitulum xlix^m.

De prodigalitate.

¶ **H**ere-beforn, I haue told 3ou, whan þe wose of slawthe be
 4 cast out of 3oure welle, how 3e schulde cast out þe
 grauel and þe sande of obstynacye be-nethyn þere slawthe was,
 & delvyn doun in þe ground of ry3twysnesse & of gostly myght
 wyth þe spade of mynde, tyl 3e fynde a watyr-spryng of grace,
 8 þat is, þe 3yfte of þe holy gost, þe 3yfte of strengthe in 3oure
 welle.

But now I schal telle 3ow þat whan þe wose of coueytise is
 out of 3oure pytt whan 3e schal caste out þe grauel and þe
 12 sande be-nethe þere coueytise was. þis grauel & sande is wast. Beneath the
'ooze of Covet-
ousness' there
is the 'gravel of
Prodigality.'
 Iohannes de Abbat's villa dicit, As grauel & sande han stonys
 and greynys wyth-oute noumbre, so wast hath manye expunsys
 and costys in excesse, wyth-uten noumbre in vnmesure & werkys,
 16 bareyn wyth-oute fruyte, so wast is bareyn wyth-uten vertewys.
 'harena sterilis est, sic prodigalitas de virtutibus.'

þis grauel is iij. fote deep¹, þat is to seye, it is in thre
 partyes, in herte, in tunge, & in dede. wast in þe herte is which may be
in the heart as
a desire
 20 desyir, wyll, & delyzt. þow 3 pou be poore & haue no good, pou
 mayst haue þis grauel of wast in þin herte in wastfull & feruent
 desyris, wyllys, & delyztes. for to haue good out of mesure of excessive
wealth;
 24 synne in þe wyll and delyzt, & in þe desyir, þow pou neuere
 haue þat desyir, be-cause þat wyll is wastfull out of mesoure &
 vnryztfull. þerfore god seyth, Deuter. 5.² & eccl. xx. capitulo³,
 þou schalt nozt coueyte in wyll and desyre of herte þi ney3bours
 28 hows ne⁴ lond, gold ne syluer, cloth ne corn, ox ne asse, wyif
 ne seruauant, ne non oþer good þat is his. Reyse nozt vp þe
 eyne of þin herte, þat is, þi wyll, desyir, & delyzte, | to good & [Fol. 98 b.]

¹ MS. in margin : 'prodigalitas, nota tria : corde ore & opere.'² Deut. v. 21.³ Exod. xx. 17.⁴ MS. ne ne.

to ryccches whiche þou mayst noȝt haue. Ysa. xxiiij.¹ 'Ne erigas oculos ad diuicias quas habere non possis.' þin herte is lyche þe see-grauel & sande², þat sokyth in, & drynketh in, all waterys, and ȝit þe see is neuere full; so þin herte is euere⁴ sokyng in wastfull thouȝtes, wylls, delyȝtes, & desyres, of wordly good, and neuere is full. deth hath neuere ende & ynow, but euere he sleth folk; þin herte hath neuere ynow, but euere coueytith. In helle is neuere ynow & full, but euere⁸ swelwyth in soulys; so þin herte is neuere full of good, but euere swelewyth in more. Abac. ij.³ 'Dilatauit quasi infernus animam suam, & quasi mors, non adimplebitur.' þise grauel-stonys, þat is, coueytous thoutys, wylls, desyres, delyȝtes, after¹² wordly good arn so scharpe & hevy as grauel, þat it prycke þin herte day & nyȝt þat þou mayst haue no pees day ne nyȝt, ne reste. prouer. xv.⁴ 'Conturbat domum suam, qui sectatur auariciam, id est, in corde suo.'

16

or in the mouth,
as boastful
words.

þe secunde fote depthe is wast of þi mowth⁵, þat is, wastfull woordys, whann þou spekest all of þi good, of þi ryccches, of þi catell, & þat is in cherch & out of cherch, as wel in sykenes as in helthe, and in þi deying þou thynkest more, & spekest, of þi²⁰ wordly muk þan of þi god. þi speche, þi thouȝt, þi mynde, þi loue, þi sorwe, is more for þi good þan for þi soule and for þi synne. swiche lycour as is in þin herte, þat is, desyre of wordly good, swiche lycour springyth out of þi mowth. 'Qui²⁴ de terra est, de terra loquitur.' Erthely muk þou desyrest and perfore þou spekest þer-of. 'Ex habundancia cordis os loquitur.' Of þe gret coueytise of good, desyre in þin herte, spekyth þi mowth. þin herte is al in þe world, so is þi mowth. þou²⁸ seyst wyth þi mowth, wolde god I were ryche, wolde god þat mennys good were myn! þat is wast of þe mouth, for it is wrongful & a dedly synne⁶, aȝens goddys wyll desyred. ȝit on

¹ Prov. xxiii. 5. Vulgate: 'Ne e. o. tuos ad opes quas non potes habere.'

² MS. in margin: 'cor hominis simile est mari & arene.'

³ Hab. ii. 5.

⁴ Prov. xv. 27.

⁵ MS. in margin: '2. prodigalitas oris.'

⁶ John iii. 31.

⁷ Matt. xii. 34.

⁸ MS. in margin: 'peccatum mortale.'

pi dede-bedde, pin herte is on þe world, for summe thynken, Even on your death-beds ye think more of your househol
 'Allas¹, how schal myn lond, my corn, my beestys, myn hows-
 hold, be gouernyd! my wyif, my chylderyn, how schul þey
 4 fare, now I am syike! how schull þey don, & I deye! who
 schal tylle þat lond, who schal mylkyn þo keen, who schal make
 my chese & botere, now I may noȝt do þer-to!' þise arn wast
 woordys, but of þe soule we speke lytel, to god crye we lytell than of your souls.
 8 for mercy, schryfte to a preest speke we noȝt of, tyl deth² hath
 away oure v. wyttes. of þe godes to oure fleschly frendys, & þat In your testaments
 oure excusaturys mown haue part þer-of, whil we speke first
 ¶ princypally, & to hem we schul ny ȝeuyn all oure good; But to you do not make restitution,
 12 restore alle oure wrongys and oure dettys to qwyke, & to dede, &
 to holy cherch, & to oure curatys here dewteis falsly withholdyn [Fol. 99 a.]
 fro hem all oure lyve, þer-of speke we noȝt, but it be xl. d./,
 happely, for xl. s. or for xl. ĩ/. x s. þei robbyn seynt petyr &
 16 ȝeuyn it seynt Poule, þat is to seyne, þei getyn falsely here good
 of holy cherch, of qwyke & dede, in raueyne, in extoreyouns, in
 thefte, in mycherye, in wrongys, in fals chaffaryng, in fals tything,
 in fals purchas, in false mesurys, in wyȝtes, in false othys, in
 20 haly-day chaffaryng; þis fals getyn good wylþ þei noȝt restore
 to hem þat haddyn þe harm, but in here ende þei beqwethe þat
 good to opere personys & to opere powre folk to whiche þei were
 noȝt bounde to ȝeuyn hem oper mennys good. All þis is wast &
 24 no profyȝte, in swiche beqwethyng it profyteth þe nouȝt. ffor
 salomon seyth þus: þou makyst fyve or sexe to leyȝhe in ȝeuyn
 to hem operes godys; on þe oper syde þou makyst an hundryd
 or two hundryd to wepe of whom þou haddyst falsely þat good.
 28 þere xxth. preyin for þe, a thousande waryen & cursyn þe, &
 cryen wreche. And þat wastfull beqwest askyth wreche. þou
 þat spekest þus, þe woordys of þi qwest are wast, and avaylen
 þe noȝt, but it dampnyn þe for þi falsnesse. And ȝyf, þowȝ þi
 32 goodys ben wel gett, in þin ende þou spekest þat it schuldyn
 be dysposyd to þi fleschly frendys, but to þi soule ryȝt lytel or nor provide to the benefit of your souls.
 nouȝt, þis wast in woordys schewyth þe a fool, þat beqwethyst

¹ MS. in margin: 'nota bene; verba vana.'

² MS. *deth* away oure v. wyttes crossed.

þi good þere it is lest profyzt to þi soule. þise wastfull thouztes & woordys arn hatyd of god, & arn folye. *prouer. xv.*¹ 'Abhominacio domini cogitaciones male.' ²'Os fatuorum ebullit stulticiam.' ³'os stultorum pascitur impericia.' It is no won- 4
dyr þow god hatyth wast of swyche thouztyts & woordys. ffor in þin herte & in þi mowth þou louyst more o peny þan þi god. for a peny getyng þou wylt lyen, & forswere þe. þat is heuy graueþ to þi soule to weyin þe down to helle. But vnethys 8
þou wylt ȝeunyn an halþpeny for goddys loue; þanne louyst þou þe oþ. bettyr þan þi god, þerfore god hatyth þe. *Os. ix.*⁴ 'facti sunt abhominabiles deo sicut ea, que dilexerunt.'

Prodigality in deed.

All riches exceeding the necessities of life belong to the poor.

[Fol. 99 b.]

On the day of judgment the rich shall be called to account.

þe iij. fote depthe in wast is in dede⁵; þat is, whan þou 10
spendyst þi good in wast, in ryot, in aray, in delycacyes. Seynt 13
Jerom and seynt bernard/ seyn: Swiche godys as þou hast abounyn þi necessarye clothyng & fedyng arn poore mennys good⁶. 3if þou wyth-holde þe godys fro þe poure folke, & spende 16
hem in oper vse in excesse, þat is wast; for þou doost sacrilege & raveyn. Seynt bernard seyth, þe nakyd & þe hungry cryen wreche, and seyn: 'what helpyth vs þe gold in ȝoure brydellys & in ȝoure aray, and þe gold in ȝoure chystes? þe rust fretyn 20
monye in ȝoure cofferys, it doth nozt away our cold, oure hungry, oure thrust. what dooth to vs al þe multitude of ȝoure dyuerse garnementys foldyn in ȝoure pyles, in ȝoure malys, in ȝoure 24
cloth-sacchys, | in ȝoure fardellys, in ȝoure summerys, or spred
abrode in ȝoure perchys? oure good it is þat ȝe wastyn, fro vs
cruelly it ȝe stelyn, & dyspendyn so wastfully, and afterward,
at þe doom, þe poure & þe ryztfull schul stondyn styilly, & askyn
suche wastourys, þat wastyn here good, and don hem wrong.' 28
*prouer. vj.*¹⁰, Seynt bernard seyth, þou vanyte of all vanytees, more wodere þan vayne, þat makyst clad þe cherch-wallys of dede stonys wyth peynture of bryztnesse, schynyng wyth gaynesse, & latyst þe qwyke stonys of god, þe poure folk, goddys 32

¹ Prov. xv. 26.

² Prov. xv. 2.

³ Prov. xv. 14. MS. impericiam.

⁴ Ose. ix. 10.

⁵ MS. in margin: '3. prodigalitas in opere.'

⁶ MS. in margin: 'bona pauperum nota que sunt.'

lyknesse, gon nakyd & nedy; þey perschyn for cold. lo, þis
wast in þi dedys! þou dost wast in þi dedys, whanne þou
getyst good ynow, & wylt noȝt blynne, & wylt noȝt restore for
4 to makyn þin eyre ryche. þis wast wyl dampne þe & hym
bope.

[*A Father and his Son Quarrelling in Hell.*]

¶ Example¹. A man, ryche wyth fals getyn good, hadde too
8 sonys. þe elders sone wolde noȝt ben eyre of his faderys good
falsly gett, and þerfore he made hym an hermyte. þe ȝungere
brothir was glad, & was eyr after his fadyr. Sone after deyd
þe fadyr, & his eyre, þe eklere sone, þe hermyte, was ranysched,
12 & led to helle. and þere he seyȝ his fadyr & his brothir comyn
out of an horrybele pytt in-to an huge flammynge fyir, & eyther
of hem bote oper, and all forrent oper. þe fadyr seyde, 'cursyd
be þou sone, for I gett falsly my good to make þe ryche!
16 þerfore, I am þus dampnyd in² endeles fyir.' þe sone seyde,
'cursyd be þou fadyr! for haddyst þou noȝt falsely getyn þi
good, I schulde noȝt a ben þin eyre, but my brothir schulde
a ben þin eyre, & for þi fals getyn good he forsoke it, & I toke
20 it. & I am dampnyd þerefore, and ellys had I be sauȝd.'

A rich man's
elder son re-
signed his
heritage, and
became a
hermit.

In a vision he
saw his father
and younger
brother
cursing each
other for
having been
avaricious in
life.

þerfore, beth ware of wast in expending & in getyng falsely
good, in desyryng & in spekyng! kaste out of ȝoure pytt þis
heuy grauel of wast, þat it drenche noȝt ȝoure soulȝs in þe see
24 of helle; but caste it out, & make ȝow lyȝt to styen vp to
heuen in þe flood of grace! Ad quod, &c.

Therefore,
beware of
covetousness!

Capitulum 1m.

De paupertate spiritus, & de largitate, & elemosina,
28 & misericordia, & dono consilii.

¶ YE oper day, I told ȝou how ȝe schuldyn castyn out of ȝoure
pytt þe grauel & þe sande of wast, þere þe wose of
glotonye lay. Now I schal tellyn ȝou of þe spade þat deluyth
32 out þat grauel & sande. þis spade is pouerte in spyrite. I

The 'gravel of
Prodigality'
must be dug out
with the 'spade
of Poverty in
Spirit.'

¹ MS. in margin: 'Narracio.'

² MS. in in.

Poor men some-
times are more
covetous

seye noȝt pouerte in nede, for manye poure & nedy man is
rychere in herte, in wyll, & desyre, þan sum ryche man. ffor
sum beggere desyreth in wyl to haue more rychesse ȝif he
myȝte haue it, & wolde haue more worschypp, and makyth 4
than rich ones. more¹ of hymself, & heyere in herte beryth him þan sum ryche
man. þis man, be he neuere so poure in catel & in nede, he
[Fol. 100 a.] is noȝt poure in spiryte, for he | is noȝt lowly but heyȝ & ryche
The poor in
spirit are
humble

in wyll of herte. But whan a man, pore or ryche of catel, & 8
he be noȝt heye of herte, & sett no prýis be heye beryng, but
heldyth hym-self vnworthy, & sett no prýis be his good, & is
so poure in herte in lownesse, þat hym thynketh he hath ynow
and content
with their lot.

& to fele, haue he neuere so lytel, and wolde haue no more þan 12
hym nedyth, and heldyth him apayed wyth þat he hath, and
disposyth his good in good vse, & desyreth to kepe no more
þan hym streyȝtly nedyth; he is pore in spyrite, for his wyll
desireth to be no rychere but to be in² poure astate. he 16
kastyth out wast fro his welle; he schal haue þe kyngdom of
heuen. Mat. v^{to}.³ 'Beati pauperes spiritu, quoniam ipsorum
est regnum celorum.'

The 'spade of
Poverty in
Spirit' has three
parts, which
are:

1. Peace of mind,

As a spade hath thre partys, þat is, a scho, an heued, & an 20
handyll, so þis spade pouert in spirite hath, & doth, thre
thynges⁴: It hath reste, it hath fayrnesse, it hath sykernes.
first it hath quyete & reste in herte⁵, and castyth þe scharp
grauell of wast in prickyng thouȝtys, wylles, & desyres, of 24
coueytise out of þin herte. *secundum gregorie & bernard.*

2. mildness of
language,

ffor þe heed it hath clenness⁶ and fayrnesse in þe mowth,
in tunge & speche. for pouert styreth no wast woordys in
chydyng & in reprofe, but clene and honeste woordys in low- 28
nesse, and so pouert in spyrite deluyth out of þe mowth þe
grauell of wastefull woordys in coueytise. *secundum doctores.*

3. security.

Pouert hath an handyll, þat is, sykernes⁷; it dredyth no
thevys for to be robbyd. it nedyth [noȝt] in besynesse to 32

¹ MS. and more makyth more.² MS. in in.³ Matt. v. 3.⁴ MS. in margin: 'nota 3^a de paupertate.'⁵ MS. in margin: '1. quies.'⁶ MS. in margin: '2. puritas.'⁷ MS. in margin: 'nota bene.'

labouryn to hyden þe rycches fro stelyng. And, þus, þis pouert
deluyth out of þi pytt þis grauel of wast of þi dedys, þat is,
besynesse of trauayle in coueytise, þat in herte, tunge, & dede,
4 þi swetnesse, þi mynde, þin herte, þi tunge, þin occupacyoun,
þi besynesse, þi werkyng, is princypally in heuenly thynges,
þat is, in desyr of heuenly blysse, & in holynesse of lyif. Ad
phi. iij.^o.¹ 'Nostra conuersacio in celis est.' Seynt austyn seyth,
8 with þis pouerte of spyrite þou schalt byggen heuen. 'Regnum
celorum paupertate emitur.' wyth wyfulþ pouerte þou schalt
getyn heuen. but it muste be wyfulþ and noȝt aȝens þi wylþ.

wyth þis spade of pouert delue doun in þi pytt of þin herte
12 tyl þou fynde a clene grounde. þat grounde is largenesse
contrarye to nygardschypþ and to coueytise. þis largenesse is
almesse-dede². be large in almesse after þi power is, be þou
poore or ryche. A chyld ȝeuyth largely of his breed to his
16 felawys, & to houndys, & to cattys. Puer, id est purus³.
A chyld, on englysch tunge, is clene. ȝif þou be a chyld þat
art | clene in herte, tunge, & dede, wyth-oute þe grauel of [Fol. 100 b.]
wast, þat is, wyth-uten coueytise, þanne, as a chyld, þou wylt
20 vsyn largenesse, þat is, largely þou wylt ȝeuyñ vp þi power
almesse to þe nedefulþ, to gode & wycke, to frende & fo.

Example of crist⁴. he ȝeuyth vs aungelys to kepin vs, he
ȝeuyth vs all oure sustynaunce here in erthe, And in his
24 passioun he ȝaf vs hym-self all to-gydere, body & soule, lyif
& deth, for to bryng vs to þe fedyng of heuen fro þe hungryr
of helle. Ecc.⁵ 'Graciam fideiussoris tui ne obliuiscaris: dedit
enim animam suam pro te.' Hyse handes on þe cros wern opyn,
28 in example þat þin handys schulde noȝt be lokyn in kepyng þin
almes fro þe poore but opyn in largenesse of almesse. crystes
armys & handys wære streyned oute on bothe sydes all on brede,
in sygne þat þou schuldyst on both sydes to þe poore, boþe
32 freend and fo, largely ȝeuyñ hem, but nouȝt takyn fro hem.

¹ Philip. iii. 20.² MS. in margin: 'elemosina.'³ MS. in margin: 'puer purus.'⁴ MS. in margin: 'exemplum x̄(Christi).'⁵ Ecclesiasticus xxix. 20.

Underneath the
'gravel of Prodi-
gality' you will
find the 'ground
of Liberality' in
giving alms.

Take an example
by Christ, who
sacrificed his
body and soul
for the sake of
your salvation.

*Prouer. vltimo*¹, 'Aperuit manum suam inopi, scilicet humano generi, & palmas suas extendit ad pauperem, id est ad genus humanum.'

There are three
ways of being
liberal towards
the poor:

by giving alms,

or comfort,

or by showing
a compassionate
heart.

[Fol. 101 a.]

In the 'ground
of Liberality'

In þis grounde of largenesse² delue down iij. fote. ferst 4
delue down in þe dede of almesse, as Thobie tawte his sone,
iiij. *capitulo*³. 3if þou haue myche good, 3yue largely &
plentyuously þer-of to þe poore, 3yf þou haue lytel good, of
þat lytell parte wyth þe poore; for almes delyueryth þe fro 8
synne, and it sufferyth noȝt soulys to gon in-to therkenesse of
helle. delue down in þis largenes an-oper fote. þou þat hast
noȝt to 3yue, 3yue to þe poure thy mowth, þat is, counforte
hem wyth fayre woordys, & pray for hem 3if þei ben nedy. 12
And 3if þei begge, & nedyn nouȝt, but myȝtyn getyn here
lyvyng wyth labour, & wylt noȝt, 3yue hem þanne reproof &
blame wyth þi mowth. 3if þou þus in þis ground of largenesse
3euyst almesse to hem þat nedyth, & 3euyst counforte in fayre 16
woordys & prayeris for hem, whan þou mayst 3euyn hem nouȝt
ellys, and 3euyst hem reproof & blame þat beggyn wyth-outyn
nede; þou schalt neuere haue nede in þe peyne of helle. 3if
þou dyspyse þe poore & þe nedy, þou schalt suffere nede in 20
peyne, as diues⁴ sufferyd in helle, for he dyspyssed þe poure
man lazare at his gate. *prouer. xiiij.*⁵ 'Qui dat pauperi non
indigebit: qui despicit deprecantem, sustinebit penuriam.'

Delue down þe thridde fote in þis ground of largenes in-to 24
þin herte. 3yue þe poore þin herte, 3yue þe poore ruthe &
compassioun of þin herte. ⁶'Alter alterius honora portate.'
Ps.⁷ 'Iustus miseretur, id est, corde.' ⁸'Omni petenti te,
tribue, id est, corde, ore, & opere.' 3yue þi-self to euery poore 28
| man þat askyth almes, 3yue hym of þi good in almes, 3yue hym
þi mowth in counforte, or 3yue hym þin herte in compassioun,
and in loue, & in rewthe, & mercy, and trewly þou schalt fynde
in þis grounde of largenesse in almesse a spryng of þe watyr 32

¹ Prov. xxxi. 20.

³ Tobit iv. 9, 11.

⁶ Galat. vi. 2.

² MS. in margin: 'nota de elemosina.'

⁴ Luke xvi. 19 sqq.

⁷ Ps. xxxvi. 21.

⁵ Prov. xxviii. 27.

⁸ Luke vi. 30.

of grace, þat is, þe v. 3yfte of þe holy gost, þe 3yfte of counseyl¹, springe a well, Counsel, which is the fifth gift of the Holy Ghost.
 whiche counseyl schal counseylin þe & techyn, enspyren & steryn þe, to be large in almesse, & how þou schalt do þin
 4 almesse, and to whom, for þe most worschyppe of god & for most profyzt of þi soule. ffor, in þis largenesse of almesse, þe counseyl of þe holy gost schal wyth grace make þe clene of all þi synne of wast & of exces. *luð. xj.*² 'Date elemosinam & 8 ecce omnia munda sunt vobis.' þis counseyl makyth þin entent, and þi wyl, and þi dede, clene to hatyn euyl, & to louyn goodnes, to leue þe werste, & to chese þe beste, to lyven chast, & to lyven in wilfull pouert, to forsakyn þe world, to lyven in
 12 clene lyif. þis counseyl is nozt þe counseyl of princys, of lordys, ne of euyl lyuerys, for here counseyl steryn often to synne. *prouer. xij.*³ 'Consilia impiorum fraudulenta.' *Ps.*⁴ 'Reprobat consilia principum.' But þis counseyl of þe holy
 16 gost sayleth nozt, it dysseyveth nozt, but euere it helpyth, and duryth, & abydeþ in his louerys. 'Consilium autem domini in eternum manet.' þefore, castyth out of 3oure pytt þe grauel of wast & of exces fro 3oure herte, tunge, & dede, wyth þe spade
 20 of wylfull pouert in spirite, and takyth þis ground of largenesse in almesse, þat þis spring of grace, þe counseyl of þe holy gost, mowe spryngen in 3oure welle þe watyr of clennes, and þanne schal 3oure welle waxen depe wyth watyr of lyif.

24 [The Monk sent to the Fair with his Convent's Horses.]

Example⁵. *Jacobus de vitriaco*, he tellyth of a knyzt þat was A knight, wastfull in coueytise, in wyl, in desyr, & in delyzt, & wastfull in coueytouse woordys, & wastfull in dede, in exces of expensis.
 28 At þe laste hym thouzte he ledde a parlous lyif, and he forsoke repenting of his covetousness, abandoned his wealth and became a monk. his wordly good & all þe werd, and 3af his good in almes to þe pore, and took to hym wylfull pouert of spyrite, and was made a munke. þe abbot wyste wel þat he was a wyse knyzt The abbot
 32 be-fore whil he was wordly, and hopyd þat he wolde vse forth

¹ MS. in margin: 'donum consilii.'

² Luke xi. 41.

³ Prov. xii. 5.

⁴ Ps. xxxii. 10, 11.

⁵ MS. in margin: 'Narracio.'

sent him to the fair to exchange the convent's old horses for young ones. In bargaining, he was so candid about the animals' defects,

[Fol. 101 b.]

that he could not sell any of them;

for he would not return to his wicked ways.

his wordly husbondrye, and sente hym to þe feyre for to selle here olde hors and here olde assys, and for to hyen hem zungere for here store. þat knyzt maad munke, for obediencie dede þe abbotes byddyng. In þe feyre men askyd him zif þe horse and 4 þe assys were zunge and clene of lymmes. þe munke seyde, 'nay, It arn olde and feble, and crokyd. wel mowe 3e wyten, 3yf þey haddyn þe zunge & gode with-outyn defawte, we wolde nozt haue brouzt hem hyder to selle, for oure hows hath nozt so 8 gret nede.' Men askyd hym also why here tayles were so pyllled, & haddyn non heer. þe munke seyde, 'for þei fallyn so often vnder here charge | þat þei beryn, & we houyn hem vp alwey be þe tayle, and þefore here tayles arn pyled.' loo, 12 þis munke lefte alle þe wastfull thouztes, woordys, & dedys of coueytise þat he vsed befor, and thouzte truthe, & seyde truthe, and dede truthe. þefore, he wente hom agen, & selde neuere a beste. his felawe tolde þe abbot how he dede. þe 16 abbot reprouyd him, and dede him sore dyscplyned. þanne seyde þat knyzt maad munke: 'I haue forsakyn myn hors, myn assys, my possessiouns, my wordely good þat I hadde in þe world, and I kom hyder to chesyn wylfull pouert, & to 20 forsakyn wastfull thouztes & woordys, lesynges, dysceyptes, and wastefull dedys of falsnesse, whiche I vsed in þe world before whill I was seculere, for to saue my soule, & for to amende me of my lyif & fals coueytise, and þefore I kam nozt 24 hedyr to þis habyte to lyzin, & to vsyn forth my falsnesse, as I dede befor, to be dampnyd.' ffor þis truthe, þe munke was lefte att home in his cloystre, & in wylfull pouert seruyd his god.

28

loo, how þis counseyl of þe holy gost styrred him to forsake þe fals world, þe wast of ryches, and to chesyn wylfull pouert in spyrite. And þis conseyl of þe holy gost sprange in hym swyche watyr of grace in hys grounde of almes & of pouert in 32 spyrite, þat it tawzte hym to gouerne hym so in truthe fro falsenesse, þat he was suffryd styлле in goddys seruyse, and no more lettyd þerfro. Takyth exaample be hym! in partye

forsakyth wast in thouȝt, woord, & dede, takyth wylfull
 pouert in spyrite, beeth large in almesse, and pis grace of Poverty in
 counseyl of þe holy gost schal sprynge in ȝoure hertys & welle, ^{spirit will help}
 4 and schal kepe ȝow fro all falsnesse of herte, tunge, & dede, ^{you to attain}
 & brynge ȝou to hym þat is weye, truthe, & lyif, þat is, ȝoure ^{the counsel of}
 god. To hym vs brynge he, &c. ^{the Holy Ghost.}

END OF PART I.

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